A VEDIC READER

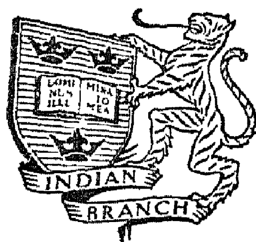
A VEDIC READER

FOR STUDENTS

BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN THE ORIGINAL SAṂHITĀ AND PADA TEXTS, WITH TRANSLITERATION, TRANSLATION, EXPLANATORY NOTES, INTRODUCTION, VOCABULARY



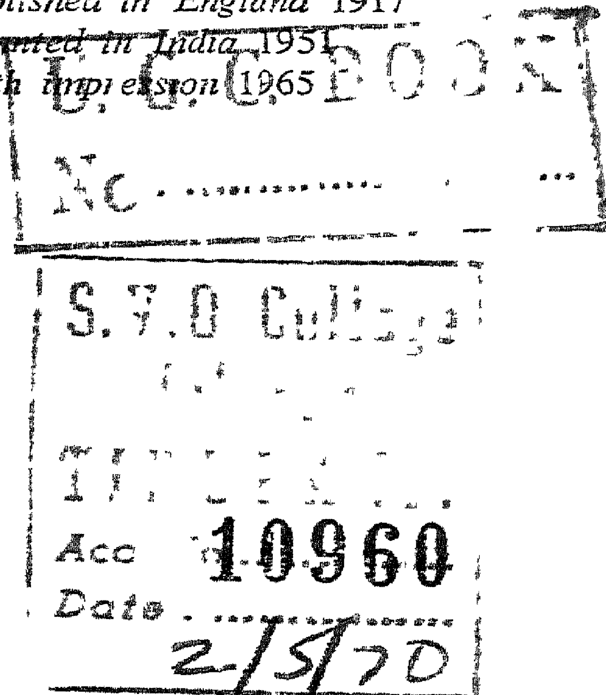
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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students.* It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader.* I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36-47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Saṃhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Saṃhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Saṃhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Saṃhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original and

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

Balliol College, Oxford.
October 22, 1917.

CONTENTS

INTRODUCTION

1. Age of the Rigveda.

The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C This assertion is based on the following grounds Buddhism, which began to spread in India about 500 B C, presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B C., while another puts them as far back as 6000 B C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years We must thus rest content with the moderate estimate of the thirteenth century B C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nāsatya, in an inscription of about 1400 B C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. Origin and Growth of the Collection.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B. C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3 Extent and Divisions of the Rigveda.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles')

and Sūktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. Arrangement of the Rigveda.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV, which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows The eighth is like the family books as being in the main composed by members of one family, the Kanvas, but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books, but its partial resemblance to them caused it to be the first addition at the end of that collection The first part of Book i (1–50) is in several respects like Book viii. Kanvas seem to have been the authors of the majority of these hymns, their favourite strophic metre is again found here, and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna), on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i–viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books, but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1–60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61–114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres, thus 68–84 form a Jagatī and 87–97 a Triṣṭubh group.

The *tenth book* was the final addition Its language and subject-matter show that it is later in origin than the other books, its authors were, moreover, clearly familiar with them. Both its position at the end of the RV and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. Language

The hymns of the RV are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek It exhibits a much greater variety of forms than Sanskrit does Its case-forms both in nominal and pronominal inflexion are more numerous It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent Thus the RV very frequently uses the subjunctive, which as such has entirely died out in Sanskrit, it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV also differs from Sanskrit in its accent, which

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. ă is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. Metre.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Triṣṭubh (4 × 11 syllables), the Gāyatrī (3 × 8), and the Jagatī (4 × 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout, a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called trca) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

7 Religion of the Rigveda.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time, for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of man is also that of the

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of Soma they live a life of bliss

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty They regulate the order of nature and vanquish the potent powers of evil They hold sway over all creatures; no one can thwart their ordinances, or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy There are in fact several such identifications in the RV The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitṛ, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātrī, Night. The atmospheric gods are Indra, Apāṃ napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61, vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix tṛ or tar), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvastr, the 'Artificer', though no entire hymn is addressed to him He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods He is a guardian of Soma, which is called the 'food of Tvastr', and which Indra drinks in Tvastr's house. He is the father of Saranyū, wife of Vivasvant and mother of the primaeval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf p 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81, 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x 121) is kásmai devā́ya havíṣā vidhema? 'to what god should we pay worship with oblation?' This led to the word ká, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83 84) are addressed to Manyu, 'Wrath', and one (x 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnrtā, 'Bounty', Asunīti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Araṇyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāṇī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitrā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 8[illegible]). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtānda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Daksa, Aṃśa: Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvastr into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of, but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Ksetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of

in the RV Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise chiefly with reference to their healing properties Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii 8) The sacrificial grass (barhis) and the Divine Doors (dvāro devīḥ), which lead to the place of sacrifice are addressed as goddesses The pressing stones (grāvāṇas) are invoked as deities in three hymns (x 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV (i. 28, 5. 6). Weapons, finally, are sometimes deified. armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds The higher and more powerful class are the aerial foes of the gods. These are seldom called asura in the RV, where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p 134). The term dāsa or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala the personified cave of the cows, which he guards and which are set free by Indra and his allies, notably the Aṅgirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three headed demon slain by both Trita and Indra, who seize his cows and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as Dāsas and slain by Indra A group of demons are the Paṇis ('niggards'), primarily foes of Indra who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Raksas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Raksas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. Secular Matter in the Rigveda.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sānkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Dānastutis, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit Meat was eaten only when animals were sacrificed The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions

Occupations.—One of the chief occupations of the Indo-Aryan was warfare He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods But agriculture was also practised to some extent fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers Trade was known only in the form

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp p. 186). Dancing was also practised, chiefly by women The people were fond of music, the instruments used being the drum (dundubhi), the flute (vāṇa), and the lute (vīṇā). Singing is also mentioned.

9 Literary merit of the Rigveda.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism Nevertheless the RV. contains much genuine poetry As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods often depict with vigorous imagery the phenomena of thunder and lightning and the mighty onset of the wind. One hymn to Parjanya (v 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway

the mythological dialogues set forth the situation with much beauty of language, for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x 108), and that between the primaeval twins Yama and Yamī (x. 10) The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. Interpretation.

In dealing with the hymns of the RV the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c 500 B C.) on about 600 detached stanzas of the RV; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyana (fourteenth century A C), and is represented by the translation of the RV., begun by H H. Wilson in 1850, was considered adequate It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmanas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as

an epithet of the Aśvins, as 'true, not false', another Āgrāyana, as 'leaders of truth' (satyasya praṇetārau), while Yāska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātá-vedas in as many as five different ways Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyana who lived nearly 2,000 years later. Sāyana's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand.

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

P. 14, line 27, for śitipā́do read śitipā́dŏ.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for yó read yŏ̇.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yŏ́.
P. 60, line 13, for no read nŏ.
P. 69, line 2, for ṭā́ṃ read ṭaṃ.
Pp. 68, 70, 71, 75, head-lines, for APAṂ read APAṂ.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for víśvácakṣās read viśvácakṣās.
P. 128, line 3, for nū̆ read nū̆́.
P. 139, line 14, for vibhī́dako read vibhī́dakŏ.
P. 142, last line, and p. 143, line 11, for anyó read anyŏ́.
P. 144, head-line, for MAṆḌŪKAS read MAṆḌŪKAS.
P. 179, line 26, for té read tĕ́.
P. 184, line 17, for tĕ read tĕ́.
P. 224, head-line and line 1, for abhī́ti read abhī̀tí.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii 12) only, being addressed in at least 200 hymns The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions

He is compared with various animals he resembles a bull that bellows, and has horns which he sharpens, when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them He is also a divine bird, he is the eagle of the sky; as dwelling in the waters he is like a goose, he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage, and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice, and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice

His brightness is much dwelt upon · he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud He shines even at night, and dispels the darkness with his beams On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard His flames are like roaring waves, and his sound is like the thunder of heaven His red smoke rises up to the firmament, like the erector of a post he supports the sky with his smoke ('Smoke-bannered' (dhūmá-ketu) is his frequent and exclusive epithet)

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160) He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (aránīs), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (sahasaḥ sūnúḥ). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet dvi-jánman *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called gṛhá-pati *lord of the house*, and is constantly spoken of as a guest (átithi) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (dūtá) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (ṛtvij, vípra), domestic priest (puróhita), and more often than by any other name invoking priest (hotṛ), also officiating priest (adhvaryu) and praying priest (brahmán). His priesthood is the most salient feature

of his character, he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called jātá-vedas *he who knows all created beings*

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (havya-vā́hana) is distinguished his corpse devouring (kravyā́d) form that burns the body on the funeral pyre (x 14) Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root ag *to drive* (Lat *ago*, Gk ἄγω, Skt ájāmi).

Rigveda i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (⏑ – ⏑ ⏓). The first two verses are in the Samhitā treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःऽहितम् ।
यज्ञस्य । देवम् । ऋत्विजम् ।
होतारम् । रत्नऽधातमम् ॥

1 **Agním īḷe puróhitaṃ,
yajñásya devám ṛtvíjam,
hotāraṃ ratnadhā́tamam.**

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV see p 448, 2. The verb īḷe (1 s pr Ā of īḍ: ḷ for ḍ between vowels, p. 3, f. n 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p 448 1) puró-hitam has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). yajñásya is to be taken with ṛtvíjam (not with puróhitam according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 *e*), and because it is in the same Pāda; cp RV viii 38, 1; yajñásya hí sthá ṛtvíjā *ye two* (Indra-Agni) *are ministrants of the sacrifice.* The dependent Svarita which the first syllable of ṛtvíjam would otherwise bear (like īḷe), disappears because this syllable must be marked with the Anudātta that precedes an Udātta ṛtv-íj though etymologically a compound (ṛtu + ij = yaj) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: agnír devā́m̐ ṛtuśó yajāti *may Agni sacrifice to the gods according to the seasons.* ratna-dhā́-tama (with the ordinary Tp accent. p 456, 2): the Pada text never divides a cd into more than two members. The suffix tama, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with dhā; cp. on the other hand vīrá-vat + tama in 3 c and citrá-śravas + tama in 5 b. rátna never means *jewel* in the RV.

२ अ॒ग्निः पूर्वे॑भि॒र्ऋषि॑भि॒र्
ईड्यो॒ नूत॑नैरु॒त ।
स दे॒वाँ एह व॑क्षति ॥

अ॒ग्निः । पूर्वे॑भिः । ऋषि॑ऽभिः ।
ईड्यः॑ । नूत॑नैः । उ॒त ।
सः । दे॒वान् । आ । इ॒ह । व॒क्ष॒ति॒ ॥

2 Agníḥ pū́rvebhir ṛ́ṣibhir
īḷ̥o nū́tanair utá,
sá devā́m̐ éhá vakṣati.

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛ́ṣibhis. The declensional endings bhyām, bhis, bhyas, su are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec, is modified in the preceding member; hence pū́rvebhis (p. 77, note 9) is not analysed. īḍyas: to be read as īḷias (p 16, 2 *d*). nū́tanais: note that the two

forms of the inst. pl. of the **a** dec. in **ais** and **ebhis** constantly occur in the same stanza. **sá** (49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of **vā́m̐** (Sandhi, see 39). This Anudātta and the Svarita of **vàkṣati** show that all the intervening unmarked syllables **vā́m̐ éhá** have the Udātta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udātta) remain unmarked; hence the last two syllables of **vàkṣati** are unmarked; but in the Pada text every syllable of a word which has no Udātta is marked with the Anudātta; thus **vakṣati**. The latter word is the s ao. sb. of **vah** *carry* for **vah-s-a-ti** (143, 2; 69 *a*). In **ā́ ihá vakṣati**, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb **vah** is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, **sá** being the correlative (cp. p. 294 *a*). The gerundive **ī́ḍyas** strictly speaking belongs in sense to **nūtanais**, but is loosely construed with **pū́rvebhis** also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. **utá** *and* (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्ऽतमम् ॥

3 **Agnínā rayím aśnavat**
pósam eva divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth day by day (and) *prosperity, glorious* (and) *most abounding in heroes.*

aśnav-a-t: sb. pr. of **aṃś** *attain*, 3 s. ind. pr. **aśnóti** (cp. p. 134); the prn. 'he' inherent in the 3 s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3 s. op. in classical Sanskrit. **rayím, póṣam:** co-ordinate nouns are constantly used in the RV. without the conjunction **ca**. **divé-dive:** this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C *a*). **yaśásam**: this is one of the few adjectives ending in **-ás** that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as **yáś-as** *fame* (83, 2 *a*; 182, p 256) **vīrá-vat-tamam**: both the suffix **vant** (p 264, cp 185 *a*) and the superlative suffix **tama** are treated in the Pada text like final members of a cd; **vīrávant** being here regarded as a unit, it is treated as the first member in the analysis (cp note on **ratna-dhā́tama** in 1 c) In these two adjectives we again have co-ordination without the connecting pcl **ca**. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

4 अग्ने यं यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्देवेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिऽभूः । असि ।
सः । इत् । देवेषु । गच्छति ॥

4 **Ágne, yáṃ yajñám adhvarám**
viśvátah paribhū́r ási,
sá íd devéṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñám adhvarám: again co-ordination without **ca**; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act* **viśvá-tas**: the prn adj. **víśva** usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p 454, 10). **ási** is accented as the vb. of a subordinate clause (p 467, B). **sá íd**: all successively unmarked syllables at the beginning of a hemistich have the Udātta (p. 449, 2). On the particle **íd** see p. 218. **devéṣu**: the loc. of the goal reached (p 325, 1 *b*); the acc., which might be used, would rather express the goal to which the motion is directed. **gachati**. as the vb. of a principal sentence has no Udātta (19 A), nor has it any accent mark in the Saṃhitā text because all unaccented syllables following a dependent Svarita remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the Anudātta in the Pada text (cp note on 2 d). The first syllable of **gachati** is long by position (p 437, *a* 3).

5 अग्निर्होता कविक्रतुः
सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऽक्रतुः ।
सत्यः । चित्रश्रवःऽतमः ।
देवः । देवेभिः । आ । गमत् ॥

5 **Agnír hótā kavíkratuḥ**
satyáś citráśravastamaḥ,
devó devébhir á̄ gamat.

May Agni the invoker, of wise intelligence, the true, of most brilliant fame, the god come with the gods.

Both **kaví-kratus** and **citrá-śravas** have the regular **Bv.** accent (p 455 *c*); the latter cd is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second, cp. notes on **tama** in 1 c and **3** c. **devébhis: the inst.** often expresses a sociative sense without a prp. (like **saha** in Skt.) see 199 A 1. **devó devébhiḥ:** the juxtaposition of forms of the same word, to express a contrast, is common in the RV. **gam-a-t: root ao** sb. of gam (p. 171); on the accentuation of **á̄ gamat** see p. 468, 20 A *a*.

6 यदङ्ग दाशुषे त्वम्
अग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥

यत् । अङ्ग । दाशुषे । त्वम् ।
अग्ने । भद्रम् । करिष्यसि ।
तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 **yád aṅgá dāśúṣe tuám,**
Ágne, bhadráṃ kariṣyási,
távét tát satyám, Áṅgiraḥ.

Just what good thou, O Agni, wilt do for the worshipper, that (purpose) *of thee* (comes) *true, O Aṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). **dāśúṣe:** dat **of dāś-váṃs,** one of the few pf. pt. stems in the RV. formed without **red.** (140, 5; 157 *b*), of which only vid-váṃs survives in Skt **tvám:** here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pāda is syntactically separated from the first inasmuch as it is treated as a new sentence, **a voc. or** a vb. at its beginning being always accented (p. 465, 18 *a*; 19 *b*).

[illegible] Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Áṅgiras is not (p. 466, 18 *b*). karisyási [illegible] that is whatever good thou intendest to do to the [illegible] will certainly be realized. táva ít tát: *that* intention [illegible]

उप त्वाग्ने दिवेदिवे	उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषावस्तर्धिया वयम् ।	दोषाऽवस्तः । धिया । वयम् ।
नमो भरन्त एमसि ॥	नमः । भरन्तः । आ । इमसि ॥
[illegible] upa [illegible] divé-dive,	*To thee, O Agni, day by day, O*
[illegible]tar, dhiyā vayám,	*illuminer of gloom, we come with*
[illegible] bharanta emasi;	*thought bringing homage,*

tvā [illegible] s the enc form of tvā́m (109 *a*) and Agne as a voc. in the [illegible] a Pāda (p. 466 *b*) are unaccented. The acc tvā is most [illegible] to be taken as governed by the preposition úpa (p. 209), [illegible] t might otherwise be quite well dependent on the cd. vb. upa ā-imasi (a common combination of úpa and ā́ with verbs [illegible] *go*) as the first prp is often widely separated from the [illegible] p. 468 20 *a*) dóṣā-vastar: Sāyaṇa explains this cd. [illegible] urs here only) as *by night and day*, but vastar never occurs as an adv and the accent of dosā́ is shifted (which is not otherwise the case in such cds as sāyam-prātar *evening and morning*, from sāyam [illegible] the explanation as *O illuminer* (from 1 vas *shine*) *of darkness* (with [illegible] accent on the first syllable) is much more probable, being supported by the description of Indra (iii 49, 4) as kṣapā́m vastā́ janitā sūryasya *illuminer of nights generator of the Sun*. dhiyā́ inst. of dhī [illegible] *ght* (acc [illegible] t p. 458 1) used in the sense of *mental prayer*. namas [illegible] implies a gesture of adoration bhárantas: N. pl. [illegible] bhṛ [illegible] ā-imasi: the ending masi is five times as [illegible] mas in the RV. (p. 125, f. n. 2).

राजन्तमध्वराणां	राजन्तम् । अध्वराणाम् ।
गोपामृतस्य दीदिविम् ।	गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानं स्वे दमे ॥	वर्धमानम् । स्वे । दमे ॥

8 rā́jantam adhvarā́ṇām̐,
gopā́m ṛtásya dī́divim,
várdhamānam̐ sué dáme.

(to thee) *ruling over sacrifices, the shining guardian of order, growing in thine own house.*

rā́jantam: this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarā́ṇām̐**: governed by the preceding word, because verbs of ruling take the gen. (202 A *a*); the final syllable **ām** must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pā́m**: one of the many m. stems in final radical **ā** (p. 78), which in Skt. is always shortened to **a** (as **go-pa**). **ṛtá** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite), on the other, moral order (right), a sense replaced in Skt. by **dharma**. Agni is specially the guardian of **ṛtá** in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of **ṛtá** in the moral sense. **várdhamānam**: *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své**: to be read as **sué**; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own* &c. (cp. p. 112 *c*). **dáme**: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः॑ पि॒तेव॑ सू॒नवे॒
ऽग्ने॑ सूपाय॒नो भ॑व ।
सच॑स्वा नः स्व॒स्तये॑ ॥

सः । नः॒ । पि॒ता॑ऽइ॑व । सू॒नवे॑ ।
अग्ने॑ । सु॒ऽउ॒पा॒य॒नः । भ॒व॒ ।
सच॑स्व । नः॒ । स्व॒स्तये॑ ॥

9 sá naḥ pitéva sūnáve,
Ágne, sūpāyanó bhava;
sácasvā naḥ suastáye.

So, O Agni, be easy of access to us as a father to his son; abide with us for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 *b*). **nas** enc. dat. (109 *a*) parallel to **sūnáve**. **pitā́ iva**: the enc. pcl. **iva** is regularly treated by the Pada text as the second member of a cd.; in the RV. **pitṛ́** is usually coupled with **sūnu**, **mātṛ́** with **putrá**. **sūnávé**: this word as written in the Saṃhitā text appears with two Udāttas, because the Udātta of the elided **á**

is thrown back on the preceding syllable (p. 465, 3); but this **á** must be restored as the metre shows, and **sūnáve Ágne** read. Though **a** is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on **Ágne** in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of **sūpāyaná** as a Bv. see p. 455, *c a*. **sácasvā**: this verb (which is exclusively Vedic) is construed with the acc. (here **nas**) or the inst. The vowel of **sva**, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pada text. **svastáye** must be read as **su-astáye**; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because **asti** does not occur as an independent nominal stem.

SAVITṚ́

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitr is derived from the root sū *to stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devá *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Triṣṭubh (p 441), the commonest in the RV, about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (– ⏑ – ⏓); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (⏓ – ⏓ – or ⏓ – ⏓ – ⏓), and the break between the caesura and the cadence is regularly ⏑ ⏑ – or ⏑ ⏑. Thus the scheme of the whole normal verse is either ⏓ – ⏓ –, ⏑ ⏑ – | – ⏑ – ⏓ | or ⏓ – ⏓ – ⏓, ⏑ ⏑ | – ⏑ – ⏓ |. The metre of stanzas 1 and 9 is Jagatī (p 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Triṣṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (– ⏑ – ⏑ ⏓). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ ह्वया॑म्य॒ग्निं प्र॑थ॒मं स्व॒स्तये॑	ह्वया॑मि । अ॒ग्निम् । प्र॒थ॒मम् । स्व॒स्तये॑ ।
ह्वया॑मि मि॒त्रावरु॑णावि॒हाव॑से ।	ह्वया॑मि । मि॒त्रावरु॑णौ । इ॒ह । अव॑से ।
ह्वया॑मि॒ रात्री॒ं जग॑तो नि॒वेश॑नीं	ह्वया॑मि । रात्री॑म् । जग॑तः । नि॒ऽवेश॑नीम् ।
ह्वया॑मि दे॒वं स॑वि॒तार॑मू॒तये॑ ॥	ह्वया॑मि । दे॒वम् । स॒वि॒तार॑म् । ऊ॒तये॑ ॥

1 **hváyāmi Agníṃ prathamáṃ suastáye;**	*I call on Agni first for welfare;*
hváyāmi Mitrā́váruṇāv ihā́vase;	*I call on Mitra-Varuṇa here for aid, I call on Night that brings the*

hváyāmi Rā́trīṃ jágato nivéś-
anīm ;
hváyāmi deváṃ Savitā́ram ūtá-
ye.

world to rest ; I call on god Savitr for help.

hváyāmi : pr. ind from hvā *call* ; note the anaphoric repetition of this word at the beginning of each verse prathamám is in apposition to Agním. su-astáye · this, ávase, and ūtáye are final datives (p. 314, B 2), the last two words are derived from the same root, av *help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being* ; by Sāyana, following Yāska (Nirukta, iii 21), it is explained negatively as a-vināśa *non destruction*. Mitrā́-váruṇā : one of the numerous Dvandvas both members of which are dual and accented (p 269) ; note that Dv. cds. are not analysed in the Pada text. ihā́vase for ihá ávase : on the accent see p. 464, 17, 1. jágatas : the objective gen (p. 320, B 1 *b*), dependent on nivéśanīm = that causes the world to 'turn in' (cp x 127, 4, 5) ; the cs. niveśáyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो
निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना
देवो याति भुवनानि पश्यन् ॥

आ । कृष्णेन । रजसा । वर्तमानः ।
निऽवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्ययेन । सविता । रथेन ।
आ । देवः । याति । भुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rájasā vártamāno,
niveśáyann amṛ́taṃ mártiaṃ
ca,
hiraṇyáyena Savitā́ ráthena,
ā́ devó yāti bhúvanāni paśyan.

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitr comes seeing (all) *creatures.*

ā́ vártamānas : the prp. may be separated from a pt. as from a finite vb, p 462, 13 *a* ; when it immediately precedes, as in niveśáyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā : = *through the darkness* ; loc. sense of the inst., 119 A 4. amṛ́taṃ mártiaṃ ca s. m. used collectively = *gods and men.* ráthenā́ must of course be read ráthena ā́ ; see note on Ágne, i. 1, 9 b ā́ devó yāti · ...

on á ihá vakṣati, i 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

३ याति॑ दे॒वः प्र॒वता॒ यात्यु॒द्वता॒	याति॑। दे॒वः। प्र॒ऽवता॑। याति॑। उ॒त्ऽवता॑।
याति॑ शु॒भ्राभ्यां॑ यज॒तो हरि॑भ्याम्।	याति॑। शु॒भ्राभ्या॑म्। य॒ज॒तः। हरि॑ऽभ्याम्।
आ दे॒वो या॑ति सवि॒ता प॑रा॒वतो	आ। दे॒वः। या॒ति॒। स॒वि॒ता। प॒रा॒ऽवतः॑।
ऽप॒ विश्वा॑ दुरि॒ता बाध॑मानः॥	अप॑ विश्वा॑। दुः॒ऽइ॒ता। बाध॑मानः॥

3 yắti deváḥ praváta, yắti udvátā;
yắti śubhrắbhyām yajató háribhyām.
ắ devó yāti Savitắ parāváto,
ápa víśvā duritắ bắdhamānah.

The god goes by a downward, he goes by an upward path; adorable he goes with his two bright steeds. God Savitr comes from the distance, driving away all hardships.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV.: see p 445, β 1 and f n 7. pra-vát-ā and ud-vát-ā: local sense of the inst. (199 A 4), note that the suffix vat (p 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky The second yắti is accented as beginning a new sentence háribhyām: inst. in sociative sense; cp devébhis in i. 1, 5. On the different treatment of śubhrắbhyām and háribhyām in the Pada text see note on pū́rvebhis in i. 1, 28 parāvátó ऽ pa: see note on Ágne in i 1, 9. parāvátas: abl with verb of motion (201 A 1). ápa bắdhamānas: cp. note on ắ in 2 c víśvā duritắ: this form of the n. pl. is commoner in the RV than that in āni; p. 78, f. n. 14.

४ अ॒भीवृ॑तं॒ कृश॑नैर्वि॒श्वरू॑पं	अ॒भिऽवृ॑तम्। कृश॑नैः। वि॒श्वऽरू॑पम्।
हिर॑ण्यशम्यं यज॒तो बृ॒हन्त॑म्।	हिर॑ण्यऽशम्यम्। य॒ज॒तः। बृ॒हन्त॑म्।
आस्था॒द्रथं॑ सवि॒ता चि॒त्रभा॑नुः	आ। अ॒स्था॒त्। रथ॑म्। स॒वि॒ता। चि॒त्रऽभा॑नुः।
कृ॒ष्णा रजां॑सि॒ तवि॑षीं॒ दधा॑नः॥	कृ॒ष्णा। रजां॑सि। तवि॑षीम्। दधा॑नः

abhívṛtam kṛ́śanair, viśvárūpam,
híraṇyaśamyam, yajató bṛhántam,
ásthād rátham Savitā́ citrábhānuḥ,
kṛṣṇā́ rájāṃsi, táviṣīm dádhānaḥ.

His car adorned with pearls, omniform, with golden pins, lofty, the adorable Savitṛ brightly lustrous, putting on the dark spaces and his might, has mounted.

The final vowel of abhí is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp is compounded with a pp. (p 462, 13 *b*). **kṛ́śanais:** stars are probably meant, as is indicated by x. 68, 11. 'the Fathers adorned the sky with stars, like a dark horse with pearls'. **viśvá-rūpam:** on the accent cp note on i. 1, 4 b. **-śamyam:** inflected like rathī́, p. 87, the **śamī** is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. **ā́ asthāt:** root ao of sthā. **kṛṣṇā́ rájāṃsi:** = *darkness.* **dádhānas** (pr. pt.; the pf. would be dadhānás) governs both rájāṃsi and távișīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

वि जनांञ्छ्यावाः शितिपादो अख्यन्
रथं हिरण्यप्रउगं वहन्तः।
शश्वद्विशः सवितुर्दैव्यस्यो-
पस्थे विश्वा भुवनानि तस्थुः॥

वि। जनान्। श्यावाः। शितिऽपादः। अख्यन्।
रथम्। हिरण्यऽप्रउगम्। वहन्तः।
शश्वत्। विशः। सवितुः। दैव्यस्य।
उपऽस्थे। विश्वा। भुवनानि। तस्थुः॥

ví jánāñ chyāvā́ḥ śitipā́do akhyan,
rátham híraṇyapraügam váhantaḥ.
śáśvad víśaḥ Savitúr dáiviasya
upásthe víśvā bhúvanāni tasthuḥ.

His dusky steeds, white-footed, drawing his car with golden pole, have surveyed the peoples. For ever the settlers and all creatures have rested in the lap of divine Savitṛ.

ví: separated from vb.; see note on **á vaksati**, i. 1, 2 c. **jánāñ chyāvā́h**: for jánān śyāvā́h (40, 1). **śiti-pādas** on the accentuation of this Bv. on the final member, see p. 455, *c a*. Note that the initial a of **akhyan** remains after o (cp. note on i. 1, 9 b) **akhyan**: a ao. of khyā *see* (p. 168, *a* 1), cp. 7 a and 8 a, and **páśyan** in 2 d; the ao expresses a single action that has just taken place (p 345 C); the pf **tasthur** expresses an action that has constantly (**śáśvat**) taken place in the past down to the present (113 A *a*). In **-praugam** (analysed by the Pāda text of x 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a Prātiśākhya), there is a remarkable hiatus caused by the dropping of **y**. **víśvā bhúvanāni**: here the old and the new form of the n. pl are used side by side, as very often. On the Sandhi of **dáivyasyopásthe** cp. note on **Ágne**, i. 1, 9 b. **dáivya** *divine* is a variation of the usual **devá** accompanying the name of Savitr. **upásthe**: the idea that all beings are contained in various deities, or that the latter are the soul (ātmá) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुर्
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपऽस्था ।
एका । यमस्य । भुवने । विराषाट् ।
आणिम् । न । रथ्यम । अमृता । अधि ।
तस्थुः ।
इह । ब्रवीतु । यः । ऊं इति । तत् । चिकेतत् ॥

6 **tisró dyā́vaḥ; Savitúr dvā́ upásthā́m̐,**
ékā Yamásya bhúvane virāṣā́ṭ.
āṇím ná ráthyam amṛ́tādhi tasthur:
ihá bravītu yá u tác cíketat.

(There are) *three heavens: two* (are) *the laps of Savitr, one overcoming men,* (is) *in the abode of Yama. All immortal things rest* (on him) *as on the axle-end of a car. let him who may understand this tell it here.*

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the

ast two of the preceding stanza · of the three worlds Savitr occupies ,wo (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after leath (that is, the Pitrs). The third Pāda means on Savitr, in hese two (lower) worlds, the gods rest dyā́vas: N. pl. of dyó, iere f. (which is rare), probably an elliptical pl. (193, 3 *a*) = heaven, ir, and earth. dvā́ · for dváu before u (22), after tisró dyā́vaḥ he f. form dvé should strictly be used (like ekā in b), but it is ttracted in gender by the following upásthā (cp. 194, 3). upáthā̆m: the dual ending ā (which in the RV. is more than seven 'mes as common as au), appears before consonants, in pausā at the nd of a Pāda, and in the middle of a Pāda before vowels, with which coalesces. Here it is nasalized (as often elsewhere) before the ntial vowel of the following Pāda to avoid the hiatus; this is nother indication (cp. note on Ágne, i 1, 9 b) that there was in the 'iginal text of the RV no vowel Sandhi between the Pādas of hemistich. virā-ṣā́ṭ: N. s. of virā-sáh (81 *b*) in which there is cerealization of s by assimilation to the final cerebral ṭ (for -sāt); in the 'st member the quantity of the vowels (for vīra) is interchanged for etrical convenience the Pada text does not analyse the cd. because e form virā does not occur as an independent word (cp. note on ṛtvíj, 1, 1 b). amṛ́tā: n. pl. = the gods. āṇím ná . on him, as the car sts on the two ends of the axle which pass through the nave of the ieels. ádhi tasthur: the pf of sthā here takes the acc. by being mpounded with ádhi; in 5 d the simple verb takes the loc. The ird Pāda is only a modification in sense of 5 c d. bravītu: 3. s. r of brū *speak* (p 143 3 *c*) The pcl u is always written in the da text as a long vowel and nasalized. ūm̐ iti. ciketat. pf. sb. cit *observe*.

सुपर्णो अन्तरिक्षाण्यख्यद्	वि । सुऽपर्णः । अन्तरिक्षाणि । अख्यत् ।
ोरवेपा असुरः सुनीथः ।	गभीरऽवेपाः । असुरः । सुऽनीथः ।
ेदानीं सूर्यः कश्चिकेत	क्व । इदानीम् । सूर्यः । कः । चिकेत ।
मां द्यां रश्मिरस्या ततान ॥	कतमाम् । द्याम् । रश्मिः । अस्य । आ । ततान ॥

7 ví suparṇó antárıkṣāṇı akhyad,
gabhīrávepā ásurah sunīthāh
kúedānīṃ sūrıaḥ? káś cıketa?
katamā́ṃ dyā́ṃ raśmír asyā́
tatāna?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7–9 deal with Savitr as guiding the sun vi . . . akhyat: cp. 5 a and 8 a **suparṇás:** Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is On the accent of this Bv. and of su-nīthás see p 455, *c a*. **antárıksānı:** equivalent to **kṛṣṇā́** rájāmsi (4 d), the aerial spaces when the sun is absent. **ásuras** · this word, which is applied to various gods in the RV., but especially to Varuna, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. **su-nīthás:** *guiding well* here means that the sun illumines the paths with his light. **kvèdā́nīm:** when an independent Svarita is in the Saṃhitā text immediately followed by an Udātta, the Svarita vowel, if long, has added to it the figure 3 which is marked with both Svarita and Anudātta (p 450 *b*). **idā́nīm:** *now* = *at night* **ciketa:** pf. of cit *observe* (139, 4) **dyā́m:** acc. of dyó (p 94, 3), here again (cp 6 a) f. **asyā́:** = asya ā́ **tatāna:** pf of tan *stretch* (cp 137, 2 *b*). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i 24, 10: those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यख्यत्ककुभः पृथिव्यास्
त्री धन्व योजना सप्त सिन्धून्।
हिरण्याक्षः सविता देव आगाद्
दधद्रत्ना दाशुषे वार्याणि ॥

अष्टौ । वि । अख्यत् । ककुभः । पृथिव्याः ।
त्री । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यऽअक्षः । सविता । देवः । आ ।
अगात् ।
दधत् । रत्ना । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥ pṛthivyā́s,
trī́ dhánva, yójanā, saptá síndhūn.
hiraṇyākṣáḥ Savitā́ devá ā́gād,
dadhad rátnā dāśúṣe vā́ryāṇi.

He has surveyed the eight peaks of the earth, the three waste lands, the leagues, the seven rivers. Golden-eyed god Savitṛ has come, bestowing desirable gifts on the worshipper

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers and the regions between heaven and earth. **aṣṭáu**: 106 *b*. **pṛthivyā́s**: on the accentuation see p 458, 2 **trī́**: n. pl (105, 3) to be read disyllabically. **dhánva**: acc. pl of **dhanvan** n., 90, 3 (p. 70; cp p. 67, bottom). The long syllable after the caesura in b and d (– ◡ – for ◡ ◡ –) is rare in the RV (p. 440, 4 B) **yójanā**: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. **hiraṇyākṣás**: the accent of this cd. as a Bv. is quite exceptional: p 455 *c* **ā́-agāt**: root ao of **gā** *go*. **dádhat**: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर्
उभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यम्
अभि कृष्णेन रजसा द्यामृणोति ॥

हिरण्यऽपाणिः । सविता । विऽचर्षणिः । उभे इति । द्यावापृथिवी इति । अन्तः । ईयते । अप । अमीवाम् । बाधते । वेति । सूर्यम् । अभि । कृष्णेन । रजसा । द्याम् । ऋणोति ॥

9 híraṇyapāṇiḥ Savitā́ vícarṣaṇir
ubhé dyā́vāpṛthivī́ antár īyate.
ápāmīvām bā́dhate; véti sū́riam;
abhi kṛṣṇéna rájasā dyā́m ṛṇoti.

Golden-handed Savitṛ, the active, goes between both heaven and earth. He drives away disease, he guides the sun, through the dark space he penetrates to heaven.

Dyā́vā-pṛthivī́: with the usual double accent of Devatā dvandvas (p 457, *e* β) and not analysed in the Pada text (cp note on 1 b). Its final ī, as well as the e of ubhé, being Pragṛhya (25 *a*, 26 *a*), is followed by **íti** in the Pada text (p. 25, f. n. 2). **antár** (46) com-

bined with ī *go* governs the acc. ; cp. the two laps of Savitr in 6 a **ápa bā́dhate**: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. **véti**: accented because it begins a new sentence; Savitṛ guides the sun: cp. 7 c. **kṛṣṇéna rájasā**: cp. 2 a and 4 d **abhí . . . dyā́m ṛṇoti**: cp. 7 d. The metre of d is irregular: it is a Triṣṭubh of twelve syllables, the first two syllables (abhí) taking the place of a long one. Cp. p. 441, 4 *a* and p. 445, B 1.

हिरण्यहस्तो असुरः सुनीथः
सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन्रक्षसो यातुधानान्
अस्थाद्देवः प्रतिदोषं गृणानः ॥

हिरण्यऽहस्तः । असुरः । सुऽनीथः ।
सुऽमृळीकः । स्वऽवान् । यातु । अर्वाङ् ।
अपऽसेधन् । रक्षसः । यातुऽधानान् ।
अस्थात् । देवः । प्रतिऽदोषम् । गृणानः ॥

híraṇyahasto ásurah sunīthā́h,
sumṛḷīkáh suávām̐ yātu arvā́ṅ.
apasédhan rakṣáso yātudhā́nān,
ásthād deváḥ pratidoṣám gṛṇānáḥ.

Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.

ásuras: cp. 7 b. **svávān**: the analysis of the Pada text, svá-vān = *possessed of property*, is followed by Sāyana who renders it by **dhanavān** *wealthy*; this would mean that Savitṛ bestows wealth (cp **dádhad rátnā** in 8 d, and vi 71, 4 **ā́ dāśúṣe suvati bhū́ri vāmám** *he*, Savitṛ, *brings much wealth to the worshipper*) This nom. occurs several times in the RV., and is always analysed in the same way by the Padapātha On the other hand, three oblique cases of **su-ávas** *giving good help* occur (**svávasam, svávasā, svávasas**). Roth takes **svávān** to be a nom. of this stem irregularly formed by analogy for **su-ávās** (cp. 83, 2 *a*) I follow the Pada text as the meaning is sufficiently good Final **ān**, which regularly becomes **ām̐** before vowels (39), sometimes undergoes the same change before **y** (40, 4). **rakṣásas** has the accent of a m in as (83, 2 *a*); the n. form is **rákṣāṃsi**. **yātudhā́nān** is added, as is often the case, without

a connecting ca: cp note on rayím, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to ud asthāt; cp RV vi 71, 4 ud u ṣyá deváh Savitā́ dámunā híraṇyapāṇih pratidoṣam ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*, it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. gṛṇānás: pr. pt Ā, with ps sense, of 1. gṛ *sing, greet*

११ ये ते पन्थाः सवितः पूर्व्यासो
ऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी
रक्षा च नो अधि च ब्रूहि देव ॥

ये । ते । पन्थाः । सवितरिति । पूर्व्यासः ।
अरेणवः । सुऽकृताः । अन्तरिक्षे ।
तेभिः । नः । अद्य । पथिऽभिः । सुऽगेभिः ।
रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé te pánthāh, Savitah, pūrviáso,
arenávah súkṛtā antárikse,
tébhir nŏ adyá pathíbhiḥ sugébhī
rákṣā ca no, ádhi ca brūhi, deva.

Thine ancient paths, O Savitr, the dustless, the well made, in the air, (going) *by those paths easy to traverse protect us to-day, and speak for us, O god.*

te: the dat and gen. of tvám, is always unaccented; while té, N. pl m. and N A du f. n. of tá, is always té. pánthās: N pl. of pánthā, m *path*, which is the only stem (not pánthān) in the RV. (99, 1 *a*). Savitah: when final Visarjanīya in the Saṃhitā text represents original r, this is always indicated by the word being written with r followed by íti in the Pada text; here Savitar íti. 'reṇávas: the initial a must be restored (see note on Ágne, i 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, *c a*. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp, accent the former; p. 456, 1 *a*. tébhis: inst. of tá, p. 106, p. 457, 11 *b*. In c nŏ adyá should be pronounced because e and o are shortened before a (p. 437, *a* 4), this rule does not apply when e and o are separated from a by the caesura, hence in d ō, ádhi should be pronounced. sugébhī: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pāda favours a long vowel. ádhi . . . brūhi : *be our advocate;* the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV, thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūsan (vi 54). They form a troop (ganá, śárdhas), being mentioned in the plural only Their number is thrice sixty or thrice seven They are the sons of Rudra (ii. 33) and of Prśni, who is a cow (probably representing the mottled storm-cloud) They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven, but they are also spoken of as self-born They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens The goddess Rodasī is always mentioned in connexion with them, she stands beside them on their car, and thus seems to have been regarded as their bride

The brilliance of the Maruts is constantly referred to they are golden, ruddy, shine like fires, and are self-luminous They are very often associated with lightning. all the five compounds of vidyút in the RV. are almost exclusively descriptive of them Their lances represent lightning, as their epithet rstí-vidyut *lightning-speared* shows They also have golden axes They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets Armlets and anklets (khādí) are peculiar to them The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought They are great and mighty; young and unaging, dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour The waters they shed are often clearly connected with the thunder-

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven, they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root mar, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

प्र ये शुम्भन्ते जनयो न सप्तयो
यामन्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे
मदन्ति वीरा विदथेषु घृष्वयः ॥

प्र । ये । शुम्भन्ते । जनयः । न । सप्तयः ।
यामन् । रुद्रस्य । सूनवः । सुऽदंससः ।
रोदसी इति । हि । मरुतः । चक्रिरे । वृधे ।
मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

prá yé śúmbhante, jánayo ná, sáptayo
yā́man, Rudrásya sūnávaḥ su-dáṃsasaḥ,

The wondrous sons of Rudra, the racers, who on their course adorn themselves like women, the Maruts have indeed made the two

ródasī hí Marútaś cakriré vṛ-
dhé.
mádanti vīrā́ vidátheṣu ghṛ́ṣva-
yaḥ.

worlds to increase. The impetuous heroes rejoice in rites of worship.

jánayas: 99, 1 *a*. yā́man: loc., 90, 2. sudáṃsasas: accent, p. 455, 10 *c a*. cakriré: 3 pl. Ā. pf. of kr; with dat. inf., p 334, b. mádanti: with loc, 204, 1 *a* (vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship.*)

२ ते उक्षितासो महिमानमाशत
दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियम्
अधि श्रियो दधिरे पृश्निमातरः ॥

ते । उक्षितासः । महिमानम् । आशत ।
दिवि । रुद्रासः । अधि । चक्रिरे । सदः ।
अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि । श्रियः । दधिरे । पृश्निऽमातरः ॥

2 tá ukṣitā́so mahimā́nam āśata:
diví Rudrā́so ádhi cakrire sádaḥ.
árcanto arkáṃ, janáyanta indri-
yám,
ádhi śríyo dadhire Pṛ́śnimā-
taraḥ.

They having waxed strong have attained greatness: in heaven the Rudras have made their abode. Singing their song and generating the might of Indra, they whose mother is Pṛśni have put on glory.

té: N pl. m. of tá *that*, 110. ukṣitā́sas: pp. of 2 ukṣ (= vakṣ) *grow*. āśata: 3. pl. Ā. root ao. of aṃś *attain*. Rudrā́sas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. diví; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. Ā pf. of ádhi dhā, which is especially often used of putting on ornaments. śríyas: A. pl. of śrī́ *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अञ्जिभिस्
तनूषु शुभ्रा दधिरे विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप
वर्त्मान्येषामनु रीयते घृतम् ॥

गोऽमातरः । यत् । शुभयन्ते । अञ्जिऽभिः ।
तनूषु । शुभ्राः । दधिरे । विरुक्मतः ।
बाधन्ते । विश्वम् । अभिऽमातिनम् । अप ।
वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

gómātaro yác chubháyante añjí-
bhis,
anúṣu śubhrā́ dadhire virúk-
mataḥ.
bā́dhante víśvam abhimātínam
ápa.
vártmāni eṣām ánu rīyate
ghṛtám.

When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fatness flows along their tracks.

gómātaras: as the sons of the cow Pṛ́śni. yác chubháyante: Sandhi, 53. dadhire: pf. with pr. sense, *they have put on = they wear.* ápa: prp. after the vb. and separated from it by other words, 91 *f*, p. 468, 20. ánu rīyate: 3 pl. Ā. pr. of ri *flow.* ghṛtám: *ghee* = fertilizing rain. The meaning of d is the course of the Maruts is followed by showers of rain. eṣām: unemphatic G. pl. m. of ayam, p. 452, 8 B *c*.

व ये भ्राजन्ते सुमखास ऋष्टिभिः
च्यावयन्तो अच्युता चिदोजसा।
नोजुवो यन्मरुतो रथेष्वा
षव्रातासः पृषतीरयुग्ध्वम् ॥

वि । ये । भ्राजन्ते । सुऽमखासः । ऋष्टिऽभिः ।
प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।
मनःऽजुवः । यत् । मरुतः । रथेषु । आ ।
वृषऽव्रातासः । पृषतीः । अयुग्ध्वम् ॥

i yé bhrā́jante súmakhāsa ṛṣṭí-
bhiḥ,
racyāváyanto ácyutā cid ójasā,
manojuvo yán, Maruto, rá-
theṣu ā́
ṛ́ṣavrātāsaḥ pṛ́ṣatīr áyug-
dhuam;

Who as great warriors shine forth with their spears, overthrowing even what has never been overthrown with their might when ye, O Maruts, that are swift as thought, with your strong hosts, have yoked the spotted mares to your cars,

súmakhāsas: a Karmadhāraya cd. according to its accent (cp. p. 455, 10 *c a*), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas: pr. pt. of cs. of cyu *move*; though his cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapātha. **Marutas:** change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojúvas:** N. pl radical ū stem mano-jū́, 100, II *a* (p 88). **ráthesu á:** 176, 2. **pŕ̥ṣatīs:** the spotted mares that draw the cars of the Maruts. **áyugdhvam:** 2. pl. Ā. root ao. of **yuj** *yoke*.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धारास्	उत । अरुषस्य । वि । स्यन्ति । धाराः ।
चर्मेवोदभिर्व्युन्दन्ति भूम ॥	चर्मऽइव । उदऽभिः । वि । उन्दन्ति । भूम ॥

5 **prá** yád ráthesu pŕ̥ṣatīr áyugdhvam,
vā́je ádrim, **Maruto**, ramháyantah,
utā́ruṣásya ví ṣiantı dhā́rāś
cármevodábhir ví undantı bhū́ma.

when ye have yoked the spotted mares before your cars, speeding, O Maruts, the stone in the conflict, they discharge the streams of the ruddy (steed) *and moisten the earth like a skin with waters.*

áyugdhvam: with loc., cp. 204, 1 b **ádrim:** the Maruts hold lightning in their hands and cast a stone. **utá:** here comes before the first instead of the second of two clauses, as **ca** sometimes does (p. 228 1). **árusasya:** the ruddy steed of heaven; cp. v. 83 6 where the Maruts are invoked to pour forth the streams of the stallion, and in v. 56, 7 their *ruddy steed* (vājī́ árusah) is spoken of. **vi syanti:** 3 pl. pr. of **sā** *bind*, Sandhi, 67 *a*, change back from 2 to 3 prs.; cp 4 c d **undantı:** 3 pl. pr. of **ud** *wet*. **bhū́ma:** N. of bhūman n. *earth* (but bhūmán m. *abundance*)

६ आ वो वहन्तु सप्तयो रघुष्यदो	आ । वः । वहन्तु । सप्तयः । रघुऽस्यदः ।
रघुपत्वानः प्र जिगात बाहुभिः ।	रघुऽपत्वानः । प्र । जिगात । बाहुऽभिः ।
सीदता बर्हिरुरु वः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्धसः ॥	कृतम् ।
	मादयध्वम् । मरुतः । मध्वः । अन्धसः ॥

6 ā vo vahantu sáptayo raghu-
  ṣyádo;
raghupátvānaḥ prá jigāta bāhú-
  bhiḥ.
sīdatā́ barhír: urú vaḥ sádas
  kṛtáṃ
mādáyadhvaṃ, Maruto, mádh-
  vŏ ándhasah.

Let your swift-gliding racers bring you hither. Swift-flying come forward with your arms. Sit down on the sacrificial grass a wide seat is made for you. Rejoice, O Maruts, in the sweet juice.

raghu-ṣyádas: Sandhi, 67 *b*. raghupátvānas: as belonging to this Pāda to be taken with prá jigāta (gā *go*) bāhúbhis: with outstretched arms as they drive. sīdata ā́: 2 pl. ipv. pi of sad *sit* with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 *a*. kṛtám: as finite vb., 208. mādáyadhvam: cs of mad *rejoice*, with gen, 202 A *b*. mádhvas: gen. n. of mádhu, p. 81, f. n. 12, the sweet juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद्वृषणं मदच्युतं
वयो न सीदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वऽतवसः । महिऽत्वना ।
आ । नाकम् । तस्थुः । उरु । चक्रिरे । सदः ।
विष्णुः । यत् । ह । आवत् । वृषणम् ।
मदऽच्युतम् ।
वयः । न । सीदन् । अधि । बर्हिषि ।
प्रिये ॥

7 tè 'vardhanta svátavaso mahi-
  tvanā́:
ā nā́kaṃ tasthúr; urú cakrire
  sádah.
Víṣṇur yád dhā́vad vṛ́ṣaṇaṃ
  madacyútaṃ,
váyo ná sīdann ádhi barhíṣi
  priyé.

Self-strong they grew by their greatness they have mounted to the firmament; they have made for themselves a wide seat. When Viṣṇu helped the bull reeling with intoxication, they sat down upon their beloved sacrificial grass like birds.

tè 'vardhanta: Sandhi accent, p 465 17, 3. mahitvanā́: inst. of mahitvaná, p. 77, f. n. 3 ā́ tasthúr: vb. of a principal sentence

accented according to p. 468, β. Víṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyá, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Víṣṇū) with Indra. dha · Sandhi, 54. ā́vat: 3 s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vŕ̥ṣan: dec., 90, 1; both this word and madacyut are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' váyas: N. pl. of ví *bird*. sīdan: unaugmented ipf. of sad *sit*.

८ शूरा इवेद्युयुधयो न जग्मयः
श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो
राजान इव त्वेषसंदृशो नरः ॥

शूराःऽइव । इत् । युयुधयः । न । जग्मयः ।
श्रवस्यवः । न । पृतनासु । येतिरे ।
भयन्ते । विश्वा । भुवना । मरुत्ऽभ्यः ।
राजानःऽइव । त्वेषऽसंदृशः । नरः ॥

8 śū́rā ivéd yúyudhayo ná jágmayah,
śravasyávo ná pŕ̥tanāsu yetire.
bháyante víśvā bhúvanā Marúdbhio:
rā́jāna iva tveṣásaṃdr̥śo nárah.

Like heroes, speeding like warriors, like fame-seeking (men) *they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.*

iva: note how this pcl. interchanges with ná in this stanza. yetire: 3. pl. pf. Ā. of yat: 137, 2 *a*. bháyante: 3. pl. pr. Ā. of bhī *fear*; the pr. stem according to the bhū class is much commoner in the RV. than that according to the third class. Marúdbhyas: 201 A *b*. náras: the Maruts; N. pl. of nr *man*, 101, 1.

९ त्वष्टा यद्वज्रं सुकृतं हिरण्ययं
सहस्रभृष्टिं स्वपा अवर्तयत् ।

त्वष्टा । यत् । वज्रम् । सुऽकृतम् । हिरण्ययम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वृत्रं निरपामौब्जदर्णवम् ॥

सहस्रऽभृष्टिम् । सुऽअपाः । अवर्तयत् । धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे । अहन् । वृत्रम् । निः । अपाम् । औब्जत् । अर्णवम् ॥

9 Tváṣṭā yád vájram súkṛtam hiraṇyáyam
sahásrabhṛṣṭim suápā ávartayat,
dhattá Índro náriāpāṃsi kártave:
áhan Vṛtrám, nír apā́m aubjad arṇavám.

When the skilful Tvaṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭṛ fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: **áhann áhim, ánv apás tatarda; Tváṣṭā asmai vájraṃ svaryàṃ tatakṣa** *he slew the serpent, he released the waters; Tvaṣṭṛ fashioned for him the whizzing bolt.* **dhatté**: 3. s. pr Ā used in the past sense (212 A 2). **kártave**: dat inf. of purpose, *in order to perform* (**kṛ**), 211 **náryápāṃsi** is here and in viii. 96, 19 analysed by the Pada text as **nári ápāṃsi**. The only possible sense of these words would be *deeds against the hero* (Vṛtra) On the other hand **náryāṇi** appears once (vii 21, 4) and **náryā** twice (iv. 19, 10; viii. 96, 21) as an attribute of **ápāṃsi**; the epithet **náryāpasam**, analysed by the Padapātha (viii. 93, 1) as **nárya-apasam** *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation **náryápāṃsi** (to be read **náriápāṃsi**) in the Saṃhitā text, and **náryā|ápāṃsi** in the Pada text. **nír aubjat**: 3. s. ipf. of **ubj** *force* (cp. 23 c).

10 ऊर्ध्वं नुनुद्रेऽवतं त ओजसा
दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । ओजसा । दादृहाणम् । चित । बिभिदुः । वि । पर्वतम् ।

मदे सोमस्य रण्यानि चक्रिरे ॥　　धमन्तः । वाणम् । मरुतः । सुऽदानवः ।
मदे । सोमस्य । रण्यानि । चक्रिरे ॥

ūrdhvám nunudre avatám tá ójasā ;
dādṛhāṇám cid bibhidur ví párvatam.
dhámanto vāṇám Marútaḥ sudā́navo
máde sómasya ráṇiāni cakrire.

They have pushed up the well with might, they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

ūrdhvám : *have pressed* (the bottom) *upward*, that is, *overturned, poured out*; avatám : the cloud; = they have shed rain. dādṛhāṇám : pf. pt. Ā. of dṛh *make firm*, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhámantas : with reference to the sound made by the Maruts, cp árcantas, 2 c. mado sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः
कामं विप्रस्य तर्पयन्त धामभिः ॥

जिह्मम् । नुनुद्रे । अवतम् । तया । दिशा । असिञ्चन् । उत्सम् । गोतमाय । तृष्णऽजे ।
आ । गच्छन्ति । ईम् । अवसा । चित्रऽभानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामऽभिः ॥

1 jihmám nunudre avatám táyā diśā́ :
ásiñcann útsam Gótamāya tṛṣṇáje.
ā́ gachantīm ávasā citrábhānavaḥ :
kā́mam víprasya tarpayanta dhā́mabhiḥ.

They have pushed athwart the well in that direction : they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help, may they satisfy the desire of the sage by their powers.

jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśā́: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. īm: *him*, Gotama, p. 220. víprasya: of Gotama. tarpayanta cs. of tṛp *be pleased*; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शशमानाय सन्ति
त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त
रयिं नो धत्त वृषणः सुवीरम् ॥

या । वः । शर्म । शशमानाय । सन्ति ।
त्रिऽधातूनि । दाशुषे । यच्छत । अधि ।
अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
रयिम् । नः । धत्त । वृषणः । सुऽवीरम् ॥

12 yā vah śárma śaśamānā́ya sánti,
tridhā́tūni dāśúṣe yachatā́dhi.
asmábhyaṃ tā́ni, Maruto, ví yanta.
rayíṃ no dhatta, vṛṣaṇaḥ, suvī́ram.

The shelters which you have for the zealous man, extend them threefold to the worshipper. Extend them to us, O Maruts. Bestow on us wealth together with excellent heroes, mighty ones.

śárma: N pl n. (90, 2) śaśamānā́ya: pf. pt. Ā. of śam *labour*. tridhā́tūni: used appositionally (198). dāśúṣe: dat. of dāśvāṃs, 157 *b*. yachata ádhi: prp. after vb., p 468, 20; ipv. pr. of yam *stretch*. asmábhyam: p. 104. ví yanta: 2. pl. ipv root ao. of yam *stretch* (cp. p. 172, 5). dhatta: 2. pl. ipv. of dhā *put* (p 144 B *b*). su-vī́ram: that is, accompanied by warrior sons; cp. vīravattamam, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV, being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from viṣ *be active*, thus meaning 'the active one'.

i. 154. Metre Triṣṭubh.

1 विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र । वोचम् ।
यः पार्थिवानि विममे रजांसि ।	यः । पार्थिवानि । विऽममे । रजांसि ।
यो अस्कभायदुत्तरं सधस्थं	यः । अस्कभायत् । उत्ऽतरम् । सधऽस्थम् ।
विचक्रमाणस्त्रेधोरुगायः ॥	विऽचक्रमाणः । त्रेधा । उरुऽगायः ॥

1 Víṣṇor nú kaṃ vīryàṇi prá vocam,	*I will now proclaim the heroic powers of Viṣṇu, who has measured out the terrestrial regions; who established the upper gathering-place, having, wide-paced, strode out triply.*
yáḥ pā́rthivāni vimamé rájāṃsi;	
yó áskabhāyad úttaraṃ sadhástham,	
vicakramāṇás tredhórugāyáḥ.	

kam: this pcl. as an encl. always follows nú, sú or hí (p. 225, 2). **vīryàṇi**: the syllable preceding the so-called independent Svarita

(p 448) is marked with the Anudātta in the same way as that preceding the Udātta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced vīríāṇi. prá vocam: inj ao of vac, 147, 3. pā́rthivāni rájāṃsi: the earth and the contiguous air vi-mamé: this refers to the sun traversing the universe: cp. what is said of Varuṇa in v. 85, 5: mā́neneva tasthivā́m̐ antarikṣe ví yó mamé pṛthivím sū́ryeṇa *who standing in the air has measured out the earth with the sun, as with a measure* askabhāyat: ipf. of skabh *prop*, the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. uttaram sadhástham: that is, heaven, as opposed to the terrestrial spaces in b. according to the twofold division of the world vicakramāṇás· pf. pt. Ā of kram. tre-dhā́: with his three steps, the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡), the resolution tredhā́ urugāyáh would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र। तत्। विष्णुः। स्तवते। वीर्येण।
मृगो न भीमः कुचरो गिरिष्ठाः।	मृगः। न। भीमः। कुचरः। गिरिऽस्थाः।
यस्योरुषु त्रिषु विक्रमणेष्व्	यस्य। उरुषु। त्रिषु। विऽक्रमणेषु।
अधिक्षियन्ति भुवनानि विश्वा॥	अधिऽक्षियन्ति। भुवनानि। विश्वा॥

2 prá tád Víṣṇuh stavate vīríeṇa,
mrgo ná bhīmáh kucaró giri-sthā́h,
yásyorusu trisú vikrámaṇesu
adhikṣiyanti bhuvanāni víśvā.

By reason of his heroic power, like a dread beast that wanders at will, that haunts the mountains, Viṣṇu is praised aloud for that: he in whose three wide strides all beings dwell.

prá stavate: Ā of stu in the ps. sense, as is often the case when the pr stem is formed according to the first (and not the second) class. tád: the cognate acc. (p 300, 4) referring to the heroic powers of Visnu attributed to him in the preceding stanza vīryèṇa: cp. note on vīryā̀ṇi in 1 a. mṛgás: Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though **bhīmá** occurs as an attribute both of **siṃhá** *lion* and of **vṛṣabhá** *bull* in the RV., **giriṣṭhá** is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull', hence the simile appears to allude to a bull rather than a lion. **ku-cará**: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (**ku** = **kutsitaṃ karma** *blameworthy deed*) or *going anywhere* (**kva ayaṃ na gachati** *where does he not go?*). Note that the word is not analysed in the Pada text because **ku** does not occur as an independent word. Sāyaṇa has two explanations of **giriṣṭhās**: *dwelling in a lofty world* or *always abiding in speech* (**giri** as loc. of **gir**) *consisting of Mantras*, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. **vikrámaṇeṣu**: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. **adhi-kṣiyánti**: the root 1. **kṣi** follows the ad class (**kṣéti**) when it means *dwell*, but the **bhū** class (**kṣáyati**) when it means *rule over*. With c and d cp. what is said of Savitṛ in 1. 35, 5.

3 प्र विष्णवे शूषमेतु मन्म
गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थम्
एको विममे त्रिभिरित्पदेभिः ॥

प्र । विष्णवे । शूषम् । एतु । मन्म ।
गिरिऽक्षिते । उरुऽगायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रऽयतम् । सधऽस्थम् ।
एकः । विऽममे । त्रिऽभिः । इत् । पदेभिः ॥

3 pra Víṣṇave śūṣám etu mánma,
girikṣíta urugāyā́ya vṛ́ṣṇe,
yá idáṃ dīrghám práyataṃ sa-dhástham
éko vimamé tribhír ít padébhiḥ;

Let my inspiring hymn go forth for Viṣṇu, the mountain-dwelling wide-pacing bull, who alone with but three steps has measured out this long far-extended gathering-place;

śūṣám: the **ū** must be slurred disyllabically (= ◡◡). **idáṃ sadhástham**: of course the earth as opposed to **úttaraṃ sadhástham** in 1 c. **ékas** and **tribhís** are antithetical. **íd** emphasizes the latter

word *with only three* The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu in the latter to the wild beast to which Viṣṇu is compared: giriksít = giriṣṭhā́; urugāyá = kucará; vṛ́ṣan = mṛgó bhīmáḥ. This correspondence of kucará (besides V.'s alternative exclusive epithet urukramá in 5 c and elsewhere) confirms the explanation of urugāya as *wide-pacing* from gā *go* (Yāska, mahāgati *having a wide gait*), and not *widely sung* from gā *sing* (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान्य्
अक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्याम्
एको दाधार भुवनानि विश्वा ॥

यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा । स्वधया । मदन्ति ।
यः । ऊं इति । त्रिऽधातु । पृथिवीम् ।
उत । द्याम् ।
एकः । दाधार । भुवनानि । विश्वा ॥

4 yásya trí̄ pūrṇā́ mádhunā padā́ni
ákṣīyamāṇā svadháyā mádanti;
ya u tridhā́tu pṛthivī́m utá dyā́m
éko dādhā́ra bhúvanāni víśvā.

Whose three steps filled with mead, unfailing, rejoice in bliss; and who in threefold wise alone has supported earth and heaven, and all beings.

trí̄: n. pl. of trí (105, 3). padā́ny: the final vowel of the Pāda must be restored; cp 2 c. pūrṇā́: cp. p. 308 d. ákṣīyamāṇā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadháyā: inst. with verbs of rejoicing (p 308 c). mádanti: his footsteps rejoice, that is, those dwelling in them do so. u: = *also* (p 221, 2). tri-dhā́tu: this n. form is best taken adverbially = tredhā́ in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to víśvā, cp. 3 d. dādhā́ra: pf of dhṛ, with long red vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियमभि पाथो अश्यां
नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था
विष्णोः पदे परमे मध्व उत्सः ॥

तत् । अस्य । प्रियम् । अभि । पाथः । अश्याम् ।
नरः । यत्र । देवऽयवः । मदन्ति ।
उरुऽक्रमस्य । सः । हि । बन्धुः । इत्था ।
विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tád asya priyám abhí pā́tho aśyām,
náro yátra devayávo mádanti:
urukramásya sá hí bándhur itthā́,
Víṣṇoḥ padé paramé mádhva útsaḥ.

I would attain to that dear domain of his, where men devoted to the gods rejoice: for that, truly akin to the wide-strider, is a well of mead in the highest step of Viṣṇu.

abhí aśyām: op. root ao. of aṃś *reach*. yátra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp i. 35, 6). náras: that is, pious men who dwell in heaven; N. pl. of nṛ́, 101, 1. sá: referring to pā́thas is attracted in gender to bándhus, 194, 3. itthā́: p. 218. mádhvas (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्युश्मसि गमध्यै
यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः
परमं पदमव भाति भूरि ॥

ता । वाम् । वास्तूनि । उश्मसि । गमध्यै ।
यत्र । गावः । भूरिऽशृङ्गाः । अयासः ।
अत्र । अह । तत् । उरुऽगायस्य । वृष्णः ।
परमम् । पदम् । अव । भाति । भूरि ॥

6 tā́ vāṃ vā́stūni uśmasi gámadhyai,
yátra gā́vo bhū́riśṛṅgā ayā́sah:
átrā́ha tád urugāyásya vṛ́ṣṇaḥ
paramám padám áva bhāti bhū́ri.

We desire to go to those abodes of you two, where are the many-horned nimble kine: there indeed that highest step of the wide-pacing bull shines brightly down.

vām: *of you two*, that is, of Indra and Visnu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Visnu alone; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Víṣnū) in the first two stanzas of the next hymn (i. 155). **uśmasi**: 1. pl pr. of vaś *desire* (134, 2 *a*) **gám-adhyai**: dat. inf., p. 193, 7. **gā́vas**: N. pl of gó *cow* (102, 2); it is somewhat doubtful what is meant by the cows; they are explained by Yāska and Sāyaṇa as rays; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Visnu, the realm of light. Roth explains **gā́vas** as stars, but there is little to support this interpretation. **bhū́ri-śrṅgās**: *many-horned* would allude to the diffusion of the sunbeams in many directions. **ayā́sas**: this form is understood as a N. pl. of aya (from i *go*) by Yāska, who explains it as **ayanās** *moving*, and by Sāyana as **gantāras** *goers* = **ativistṛtās** *very widely diffused*; but the occurrence of the A. s. **ayā́sam**, the G. pl. **ayā́sām**, as well as the A pl **ayā́sas**, indicates that the stem is **ayā́s**; while its use as an attribute of siṃhá *lion*, **áśva** *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. **áha**: on the use of this pcl. see p 216. **vṛ́ṣṇas**: cp. 3 b.

DYĀ́VĀ-PṚTHIVĪ́

Heaven and Earth are the most frequently named pair of deities in the RV They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Pṛthiv in only one of three stanzas The dual compound Dyā́vā-Pṛthivī́, moreover, occurs much oftener than the name of Dyaus alone Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times They are parents, being often called pitárā, mātárā, jánitrī, besides being separately addressed as 'father' and 'mother' They have made and sustain all creatures, they are also the parents of the gods At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed They never grow old They are great and wide-extended, they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering, but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: **Jagatī.**

१ ते हि द्यावापृथिवी विश्वशंभुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्वऽशंभुवा ।
ऋतवरी इत्यृतऽवरी । रजसः । धारयत्कवी इति धारयत्ऽकवी ।
सुजन्मनी इति सुऽजन्मनी । धिषणे इति । अन्तः । ईयते ।
देवः । देवी इति । धर्मणा । सूर्यः । शुचिः ॥

1 **té hí Dyā́vā-Pṛthivī́ viśvā́śambhuvā,**
ṛtā́varī, rájaso dhārayátkavī:
sujánmanī dhiṣáṇe antár īyate
devó devī́ dhármaṇā Sū́riaḥ śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Pādas form an independent sentence; otherwise **hí** (p. 252) would accent **īyate** in c. **Dyā́vā-Pṛthivī́**: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. **viśvá-śambhuvā**: dec., p. 89; accent, note on i. 1, 4 b; final **a** and **ā** are never contracted with **ṛ** (19 *a* and note 5). **ṛtā-varī**: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by **íti**, and the cd is then repeated and analysed; in the present case the suffix **varī** (f. of **van**, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of **ṛtā** is treated as metrically lengthened. **dhārayát-kavī**: a governing

ed. (180 A 2 *a*), the gen rájasas is dependent on **-kavi**, probably = Agni who (in x 2, 7) is said to have been begotten by Dyāvā-pṛthivī. **dhiṣáṇe**: the exact meaning of this word, here a designation of dyāvā-pṛthivī́, is uncertain. **antár īyate** *goes between* with acc.; the same thing is said of Savitṛ in i 35, 9 b. **dhárman** n. *ordinance* (dharman m. *ordainer*) is the only stem in the RV. (dhárma is a later one)

२ उरुव्यचसा महिनी असश्चता
पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी
पिता यत्सीमभि रूपैरवासयत् ॥

उरुऽव्यचसा । महिनी इति । असश्चता ।
पिता । माता । च । भुवनानि । रक्षतः ।
सुधृष्टमे इति सुऽधृष्टमे । वपुष्ये इति ।
न । रोदसी इति ।
पिता । यत् । सीम् । अभि । रूपैः । अवासयत् ॥

2 uruvyácasā mahínī asaścátā,
pitā́ mātā́ ca, bhúvanāni rakṣataḥ
sudhŕṣṭame vapuṣíe ná ródasī,
pitā yát sīm abhí rūpáir ávāsayat.

As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings Like two most proud fair women are the two worlds, since the Father clothed them with beauty

uru-vyácasā: on the accent of this Bv. *having wide extension*, see p. 455 *c a*. The du **a-saścát-ā** is a Bv. (as the accent shows, p. 455 *c a*) *having no second*, while á-saścant (also an epithet of Dyāvā-pṛthivī) is a Karmadhāraya (p 455, f. n. 2), *not a second* = *unequalled* **su-dhŕṣṭame**: on the Pada analysis cp note on i. 1, 1 c. **vapuṣye**: cp note on vīryāṇi, i. 154, 1 a **pitā́**: the god here meant as the father of Dyāvā-pṛthivī may be Viśvakarman, who in RV. x. 81. 1 2 is called 'our father' and is described as creating the earth and heaven. **sīm**: see p. 249. **abhí avāsayat**: ipf. cs. of 2. vas *wear*.

३ स वह्निः पुत्रः पित्रोः पवित्रवान्
पुनाति धीरो भुवनानि मायया ।

सः । वह्निः । पुत्रः । पित्रोः । पवित्रऽवान् ।
पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं | धेनुम् । च । पृश्निम् । वृषभम् । सुऽरेतसम् ।
विश्वाहा शुक्रं पयो अस्य दुक्षत ॥ | विश्वाहा । शुक्रम् । पयः । अस्य । धुक्षत ॥

3 sá váhnih putráḥ pitaróḥ pavítravān
punā́ti dhīro bhúvanāni māyáyā
dhenúm ca pŕśnim vṛṣabhám surétasam
viśvā́hā śukrám páyŏ asya dukṣata.

That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp note on 1 b; he is especially called **váhni** as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká *purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains *purifies* by *illumines* **dhenúm**: the term *cow* is often used in the RV. in the sense of earth. **ca** is here used with the first acc. instead of the second (cp. p 228, 1) **vṛṣabhám**: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). **su-rétasam**: alludes to the shedding of rain. **viśvā́hā** is a cd. adv. resulting from the juxtaposition of **víśvā áhā** as an acc. of time (cp p. 300, 5) = *for all days* equivalent to **ahā víśvā** which also occurs. **duksata** unaugmented **sa** ao. (141 *a*) without initial aspiration (which is, however, restored in the Pada text), from **duh** *milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

4 अयं देवानामपसामपस्तमो | अयम् । देवानाम् । अपसाम् । अपःऽतमः ।
यो जजान रोदसी विश्वशंभुवा । | यः । जजान । रोदसी इति । विश्व
वि यो ममे रजसी सुक्रतूयया- | ऽशंभुवा ।

जरैभिः स्कम्भनेभिः समानृचे ॥

वि । यः । ममे । रजसी इति । सुक्रतुऽयया । अजरेभिः । स्कम्भनेभिः । सम् । आनृचे ॥

4 ayáṃ devā́nām apásām apástamo
yó jajā́na ródasī viśváśambhuvā.
ví yó mamé rájasī sukratūyáyā
ajárebhiḥ skámbhanebhiḥ, sám ānṛce.

He of the active gods is the most active who has created the two worlds that are beneficial to all. He who with insight has measured out the two spaces (and upheld them) *with unaging supports, has been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. **apásām**: partitive gen. (p. 321, *b a*). **ví . . . mamé**: this expression is also used of Visnu (see i. 154, 1. 3) and other gods. **rájasī**: the heavenly and the terrestrial spaces. The initial vowel of d must be restored. **sám ānṛce**: red. pf. of **arc** *sing* (139, 6), the Ā. being used in the ps. sense; Sāyaṇa explains it in an act. sense as **pūjitavān** *has honoured*, which he further interprets to mean **sthāpitavān** *has established!*

5 ते नो गृणाने महिनी महि श्रवः
क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा
पनाय्यमोजो अस्मे समिन्वतम् ॥

ते इति । नः । गृणाने इति । महिनी इति । महि । श्रवः । क्षत्रम् । द्यावापृथिवी इति । धासथः । बृहत् । येन । अभि । कृष्टीः । ततनाम । विश्वहा । पनाय्यम् । ओजः । अस्मे इति । सम् । इन्वतम् ॥

5 **té** no gṛṇāné, mahinī, máhi śrávaḥ,
kṣatrám, Dyāvā-Pṛthivī, dhāsatho bṛhát.

So being lauded, O great ones bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength

yénābhí kṛṣṭī́s tatánāma viśváhā · *by which we may always extend over the peoples.*
panā́yiam ójŏ asmé sám invatam.

té: N. du. f., used anaphorically (p. 294, *b*). **gṛṇāné**: pr. pt. of 1. **gṛ** *sing*, Ā. used in ps. sense. **mahinī**: there are six adjectives meaning *great*, formed from the root **mah** *be great*: by far the commonest is **máh** (81), **mahánt** (85 *a*) is also common; **mahá** and **mahín** are not common, but are inflected in several cases; **máhi** and **mahás** (83, 2 *a* α) are used in the N. A. sing. only, the former very often, the latter rarely. **kṣatrám**: without **ca**. **dhāsathas**: 2 du. sb. s ao. (p. 162, 2) of **dhā** *bestow*, to be construed with the dat. **nas**. **abhí . . . tatánāma**: pf. sb. of **tan** *stretch* (140, 1, p. 156). **viśvá-hā** is an adv. formed with the suffix **hā** = **dhā** (p. 212 β) meaning literally *in every manner* = *always* (cp. **viśvā́hā** in 3 d); on the accent cp. note on **viśvátas** in i. 1, 4 b. **panā́yya**: see 162, 2. **ójŏ**: final **o** is pronounced short before **ă** (p. 437, *a* 4), but the rhythm of the break here (– ᴗ –) is abnormal (p. 440, f. n. 6). **asmé**: properly loc. of **vayám** (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). **invatam**: 2. du. ipv. of **inv**, a secondary root produced by a transfer from the fifth class (**i-nu**) to the first, **ínv-a** (133, 3 *b*).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity, for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (**hári**) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke is his exclusive weapon This bolt was fashioned for him by Tvastr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him Sometimes he is described as armed with bow and arrows, he also carries a hook (ankuśá).

Having a golden car, drawn by two tawny steeds (hárī), he is a car-fighter (rathesthā) Both his car and his steeds were fashioned by the Ṛbhus, the divine artificers

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapā) is characteristic of him This beverage stimulates him to carry out his warlike deeds, thus for the slaughter of Vrtra he is said to have drunk three lakes of Soma One whole hymn (x 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvastr, the artificer among the gods Agni is called Indra's twin brother, and Pūsan (vi 54) is also his brother His wife, who is often mentioned, is Indrānī. Indra is associated with various other deities The Maruts (i 85) are his chief allies, who constantly help him in his conflicts Hence the epithet Marutvant *accompanied by the Maruts* is characteristic of him Agni is the god most often conjoined with him as a dual divinity Indra is also often coupled with Varuna (vii 86) and Vāyu, god of Wind, less often with Soma (viii 48), Brhaspati (iv 50), Pūsan, and Visnu

Indra is of vast size, thus it is said that he would be equal to the earth even if it were ten times as large as it is His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might, and no one like him is known among the gods Thus various epithets such as śakrá and śácīvant *mighty*, śácīpáti *lord of might*, śatákratu *having a hundred powers*, are characteristic of him

The essential myth forming the basis of his nature is described with extreme frequency and much variation Exhilarated by Soma and generally escorted by the Maruts he attacks the chief demon of drought, usually called Vrtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place With his bolt he shatters Vrtra who encompasses the waters hence receiving the exclusive epithet apsu-jít *conquering in the waters* The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers while

lightning, thunder, cloud, rain are seldom directly named The waters are often terrestrial, but also often aerial and celestial The clouds are the mountains (párvata, girí), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them Clouds, as containing the waters, figure as cows also, they further appear under the names of udder (ūdhar), spring (útsa), cask (kávandha), pail (kóśa) The clouds, moreover, appear as the fortresses (púras) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (pūrbhid) But the chief and specific epithet of Indra is 'Vrtra-slayer' (Vrtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Visnu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Raksases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vrtra and to win the light When he had slain Vrtra, releasing the waters for man, he placed the sun visibly in the heavens The sun shone forth when Indra blew the serpent from the air There is here often no reference to the Vrtra fight Indra is then simply said to find the light, he gained the sun or found it in the darkness, and made a path for it He produces the dawn as well as the sun, he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls Thus when the dawns went to meet Indra, he became the lord of the cows, when he overcame Vrtra he made visible the cows of the nights There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards With the Vrtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows

Great cosmic actions are often attributed to Indra He settled the quaking mountains and plains. He stretches out heaven and earth like a hide, he holds asunder heaven and earth as two wheels are kept apart by

the axle, he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute maghávan *bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv 51), this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma, for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual proteges, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV, who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in ind-u *drop*.

ii. 12. Metre Tristubh.

१ यो जात एव प्रथमो मनस्वान्
देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां
नृम्णस्य मह्ना स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
देवः । देवान् । क्रतुना । परिऽअभूषत् ।
यस्य । शुष्मात् । रोदसी इति । अभ्यसेताम् ।
नृम्णस्य । मह्ना । सः । जनासः । इन्द्रः ॥

1 **yó jātá evá prathamó mánasvān**
devó devā́n krátunā paryábhūṣat;
yásya śúṣmād ródasī ábhyasetām
nṛmṇásya mahnā́: sá, janāsa, Índrah.

The chief wise god who as soon as born surpassed the gods in power, before whose vehemence the two worlds trembled by reason of the greatness of his valour: he, O men, is Indra.

evá: see p. 224, 2. **mánas-vān**: note that the suffix vān is not separated in the Pada text, as it is in **pavítra-vān** (i 160, 3), had the Sandhi of the word, however, been **máno-vān** it would have been analysed as **mánaḥ ऽ vān.** **devó devā́n**: cp. i. 1, 5 c. **paryá-bhūṣat**: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable Sāyana explains it here as *encompassed with protection*, in the AV. as *ruled over*; in the TS as *surpassed.* **ródasī**: the Pragrhya ī of duals is not shortened in pronunciation before vowels (p 437, f n. 3) **ábhyasetām**: ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, *b*) **mahnā́**: inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn, similarly viśvasmād índra úttaraḥ ends all the twenty-three stanzas of x 86

२ यः पृथिवीं व्यथमानामदृंहद्
यः पर्वतान्प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृंहत् ।
यः । पर्वतान् । प्रऽकुपितान् । अरम्णात् ।
यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो द्यामस्तभ्नात्स जनास इन्द्रः ॥ यः । द्याम् । अस्तभ्नात् । सः । जनासः । इन्द्रः ॥

2 yáh pṛthivī́m vyáthamānām ádṛṃhad,
yáh párvatān prákupitā̆ḿ áramṇāt,
yŏ́ antárikṣam vimamé várīyo,
yó dyā́m ástabhnāt: sá, janāsa, Índrah

Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven · he, O men, is Indra.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described áramṇāt: ipf. of ram *set at rest.* vimamé várīyas (cpv. of urú, 103, 2 *a*): here the cpv. is used predicatively, *extended* so as to be *wider*, cp. vi. 69, 5, where it is said of Indra and Visnu. 'ye made the air wider and stretched out the spaces for us to live.' dyā́m: acc. of dyó *sky.* ástabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 *d* (p. 343).

3 यो हत्वाहिमरिणात्सप्त सिन्धून्
यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान
संवृक्समत्सु स जनास इन्द्रः ॥

यः । हत्वा । अहिम् । अरिणात् । सप्त । सिन्धून् । यः । गाः । उत्ऽआजत् । अपऽधा । वलस्य । यः । अश्मनोः । अन्तः । अग्निम् । जजान । सम्ऽवृक् । समत्ऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatvā́him áriṇāt saptá síndhūn,
yó gā́ udā́jad apadhā́ Valásya,
yó áśmanor antár agním jajā́na,
saṃvṛ́k samátsu: sá, janāsa, Índrah.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: yó apó vavrvā́ṃsaṃ Vṛtrám jaghā́na *who slew Vṛtra who had enclosed the waters*, and *ibid.* 3 yó gā́ udā́jad, ápa hí Valáṃ váḥ *who drove out the cows, for he unclosed Vala.* árinat: ipf. of ri *release.* saptá síndhūn the seven rivers of the Panjāb. gā́s: A pl of gó *cow.* ud-ā́jat: ipf. of aj *drive.* There is some doubt as to the exact interpretation of apadhā́, a word that occurs here only. In form it can only be an I. s. of apa-dhā́ (cp 97, 2). The parallel use of ápa-vṛ in ii. 14, 3 (quoted above) indicates that apa-dhā́ means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: tváṃ Valásya gómató 'pāvar bílam *thou hast unclosed the aperture of Vala rich in cows.* The form is explained by Durga, the commentator on the Nirukta, by apadhānena as meaning udghāṭanena Valasya *by the unclosing of Vala.* Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala.* Valásya: the objective gen. (p. 320, B 1 *b*) = by opening (the cave of) Vala. áśmanor antár: between two clouds, according to Sāyaṇa; between heaven and earth accord ng to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (ádreḥ sūnúḥ).

४ येनेमा विश्वा च्यवना कृतानि
यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददु
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । च्यवना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा । अकरित्यकः ।
श्वघ्नीऽइव । यः । जिगीवान् । लक्षम् । आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā́ víśvā cyávanā kṛtā́ni,
yó dā́saṃ várṇam ádharaṃ gúhā́kaḥ;

By whom all things here have been made unstable, who has made subject the Dāsa colour and has

śvaghnī́va yó jigīvā́m̐ lakṣám ādad
aryáḥ puṣṭā́ni : sá, janāsa, Índrah.

made it disappear; who, like a winning gambler the stake, has taken the possessions of the foe: he, O men, is Indra

imā́ víśvā : *all these things*, that is, *all things on earth* **cyávanā** is used predicatively after **kṛtā́ni**, just as **ádharam** is in b after **ákar**; cp. iv. 30. 22 · **yás tā́ víśvāni cicyuṣé** *who hast shaken the whole world* **dā́sam várṇam :** *the non-Aryan colour* (= **kṛṣṇám várṇam**), the aborigines; note the difference of accent in the substantive **dāsá** and the adj. **dā́sa. ákar :** root ao. of **kṛ** (148, 1 *b*), to be construed with both **ádharam** (*make inferior = subject*) and **guhā** (*put in hiding = cause to disappear, drive away*). When a final Visarjanīya in the Samhitā text represents an etymological **r**, this is indicated in the Pada text by putting **íti** after the word and repeating the latter in its pause form **ákar íty ákah. jigīvā́m̐ :** pf. pt of **ji** *win* (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ◡ ◡ – after the caesura (p 441, top), this word was here perhaps metrically pronounced **jigivā́m̐** as it came to be regularly written in B. **ā́dat :** irr. **a** ao. (147 *a* 1) from **dā** *give*; though not analysed in the Pada text, it must owing to the sense be = **ā-ádat** *has taken* **aryás :** gen of **arí** (99, 3); this word appears to be etymologically a Bv = *having no wealth* (**ri** = **rai**), either for oneself (whence the sense *needy, suppliant*) or to bestow on others (whence the sense *niggard, foe*). [If a single meaning has to be given, *devout* is misleading, and *suppliant* should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1, 99, 3, and in the Index, p 473]

५ यं स्मा पृच्छन्ति कुह सेति घोरम्
उतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति
श्रदस्मै धत्त स जनास इन्द्रः ॥

यम् । स्म । पृच्छन्ति । कुह । सः । इति ।
घोरम् ।
उत । ईम् । आहुः । न । एषः । अस्ति ।
इति । एनम् ।
सः । अर्यः । पुष्टीः । विजःऽइव । आ ।
मिनाति ।
श्रत् । अस्मै । धत्त । सः । जनासः । इन्द्रः ॥

yáṃ smā pṛchánti kúha séti ghorám,
utém āhur náiṣó astī́ti enam ;
só 'ryáḥ puṣṭī́r víja ivā́ mināti.
śrád asmai dhatta: sá, janāsa, Índraḥ.

The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) *stake Believe in him: he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p 441, top) pṛchánti: pr. of prach. séti for sá íti: the irr. contraction of sá with a following vowel is common (48 *a*) īm anticipates enam: see p. 220. āhur: pf. of ah *say*, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijevā́ is just possible, but ◡ – for ◡ ◡ following a caesura after the fifth syllable is rare 5 c is parallel to 4 c: ā́ mināti to ā́dat; aryáḥ puṣṭī́ḥ to āryáh puṣṭā́ni; víjaḥ to lakṣám. Usas (iv 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnī́va kṛtnúr víja ā́minānā *diminishing it as a skilful gambler the stakes.* mināti: pr. of mī *damage.* śrád dhatta (2 pl ipv. of dhā) *believe*, with dat. (200 A. 1 *e*). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

यो र॒ध्रस्य॑ चोदि॒ता यः कृ॒शस्य॒
यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः ।
यु॒क्तग्रा॑व्णो॒ यो॑ऽवि॒ता सु॑शि॒प्रः
सु॒तसो॑मस्य॒ स ज॑नास॒ इन्द्रः॑ ॥

यः । र॒ध्रस्य॑ । चो॒दि॒ता । यः । कृ॒शस्य॑ ।
यः । ब्र॒ह्मणः॑ । नाध॑मानस्य । की॒रेः ।
यु॒क्तऽग्रा॑व्णः । यः । अ॒वि॒ता । सु॒ऽशि॒प्रः ।
सु॒तऽसो॑मस्य । सः । ज॒ना॒सः॒ । इन्द्रः॑ ॥

6 yó radhrásya coditā́, yáḥ kṛśásya,
yó brahmáṇo nā́dhamānasya kīréḥ;

Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma

yuktágrāvṇo yó avitā́ suśiprā́ḥ
sutásomasya. sá, janāsa, Índrah.

and has set to work the stones: he, O men, is Indra.

coditā́ governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitā́ governs that of c. su-śiprás Bv cd, p. 455, c α. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny.* hári-śipra being parallel to hári-śmaśāru *tawny-bearded,* and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो
यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान
यो अपां नेता स जनास इन्द्रः ॥

यस्य । अश्वासः । प्रऽदिशि । यस्य । गावः ।
यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।
यः । सूर्यम् । यः । उषसम् । जजान ।
यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyā́śvāsaḥ pradíśi, yásya gā́vo,
yásya grā́mā, yásya víśve rá-thāsah;
yáh sūriam, yá uṣásam jajā́na;
yó apā́m netā́: sá, janāsa, Índrah.

In whose control are horses, kine, clans, all chariots, who creates the sun, the dawn; who is the guide of the waters: he, O men, is Indra.

uṣásam: often also usā́sam; du. N. A uṣásā and uṣā́sā; N. pl. uṣásas and uṣā́sas; see 83, 2 *a*, f. n. 1.

८ यं क्रन्दसी संयती विह्वयेते
परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा
नाना हवेते स जनास इन्द्रः ॥

यम् । क्रन्दसी इति । संयती इति सम्ऽयती । विह्वयेते इति विऽह्वयेते ।
परे । अवरे । उभयाः । अमित्राः ।
समानम् । चित् । रथम् । आतस्थिऽवांसा ।
नाना । हवेते इति । सः । जनासः । इन्द्रः ॥

8 yáṃ krándasī saṃyatī́ vihváyete,
párĕ ávara ubháyā amítrāh;
samānáṃ cid rátham ātasthivā́ṃsā
nā́nā havete: sá, janāsa, Índrah.

Whom the two battle-arrays, coming together, call upon divergently, both foes, the farther and the nearer; two having mounted the self-same chariot invoke him separately: he, O men, is Indra.

saṃ-yatī́: pr. pt. du. n. of **sám-i** *go together*. **vi-hváyete** (from **hvā**) and **nā́nā havete** (from **hū**, the Samprasārana form of **hvā**) are synonymous = *call on variously*; cp. i. 102 5 6. **nā́nā hí tvā hávamānā jánā imé** *these men calling on thee* (Indra) *variously*; and **átha jánā ví hvayante siṣāsávaḥ** *so men call* on thee *variously, desiring gains.* **páré 'vara**: must be read **párĕ ávara**, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains **krándasī**: **ubháyās** (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker, according to Sāyaṇa, *the superior and the inferior.* **samānám** contrasted with **nā́nā**: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. **havete**: not being accented must be taken as the vb. of a principal clause, cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनासो
यं युध्यमाना अवसे हवन्ते।
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युत्स जनास इन्द्रः॥

यस्मात्। न। ऋते। विऽजयन्ते। जनासः।
यम्। युध्यमानाः। अवसे। हवन्ते।
यः। विश्वस्य। प्रतिऽमानम्। बभूव।
यः। अच्युतऽच्युत्। सः। जनासः। इन्द्रः॥

9 yásmān nárté vijáyante jánāso,
yáṃ yúdhyamānā ávase hávante;
yó víśvasya pratimánaṃ babhū́va,
yó acyutacyút: sá, janāsa, Índrah.

Without whom men do not conquer, whom they when fighting call on for help, who has been a match for every one, who moves the immovable: he, O men, is Indra.

ná ṛté: must be pronounced nárté (19 *a*). vi-jáyante: pr. of ji *conquer*. hávante: cp. vihváyete in 8 a. ávase: final dat. (p 314, B 2) pratimā́nam: cp. iv. 18, 4: nahí nú asya pratimā́nam ásti antár jātéṣu utá yé jánitvāḥ *for there is no match for him among those who have been born nor those who will be born.* acyuta-cyut: cp 4 a, also iii. 30, 4: tvám cyāváyann ácyutāni . . . cárasi *thou continuest shaking unshaken things*

१० यः शश्वतो मह्येनो दधानान्
अमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां
यो दस्योर्हन्ता स जनास इन्द्रः ॥

यः । शश्वतः । महि । एनः । दधानान् ।
अमन्यमानान् । शर्वा । जघान ।
यः । शर्धते । न । अनुऽददाति । शृध्याम् ।
यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

10 yáḥ śáśvato máhi éno dádhānān
ámanyamānāñ chárvā jaghā́na;
yáḥ śárdhate nā́nudádāti śṛdhyā́m,
yó dásyor hantā́: sá, janāso, Índraḥ.

Who slays with his arrow the unexpecting many that commit great sin; who forgives not the arrogant man his arrogance, who slays the Dasyu he, O men, is Indra.

dádhānān: pr pt. Ā of dhā The Sandhi of ān (39) is not applied between Pādas (cp. i 35, 10 c). ámanyamānān. *not thinking* scil that he would slay them, on the Sandhi of n + ś, see 40, 1. śárvā: *with his arrow* (inst, p 80); with his characteristic weapon, the vájra, he slays his foes in battle. jaghā́na: *has slain* (and still slays) may be translated by the present (213 A *a*). anudádāti: 3. s pr. of ánu + dā *forgive*, with dat. (cp 200 A *f*). dásyos: *of the demon*. a term applied to various individual demons, such as Śambara (11 a)

११ यः शम्बरं पर्वतेषु क्षियन्तं
चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान
दानुं शयानं स जनास इन्द्रः ॥

यः । शम्बरम् । पर्वतेषु । क्षियन्तम् ।
चत्वारिंश्याम् । शरदि । अनुऽअविन्दत् ।
ओजायमानम् । यः । अहिम् । जघान ।
दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

11 yáḥ Śámbaram párvateṣu kṣi-
    yántam
catvāriṃśyā́ṃ śarádi anvá-
    vindat;
ojāyámānaṃ yŏ áhiṃ jaghā́na,
Dā́nuṃ śáyānaṃ: sá, janāsa,
    Índraḥ.

Who in the fortieth autumn found out Śambara dwelling in the mountains, who has slain the serpent as he showed his strength, the son of Dānu, as he lay: he, O men, is Indra.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣiyántam: see note on i 154, 2 d. catvāriṃśyā́m: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid *find* The second hemistich refers to Indra's slaughter of Vrtra. ojāyámānam: cp. iii. 32, 11: áhann áhiṃ pariśayānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood* Dā́num. this is strictly the name of Vrtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: Dā́nuḥ śaye sahávatsā ná dhenúḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt Ā. of śī *lie* (134, 1 c).

१२ यः सप्तरश्मिर्वृषभस्तुविष्मान्
अवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्
द्यामारोहन्तं स जनास इन्द्रः ॥

यः । सप्तऽरश्मिः । वृषभः । तुविष्मान्
अवऽअसृजत् । सर्तवे । सप्त । सिन्धून् ।
यः । रौहिणम् । अस्फुरत् । वज्रऽबाहुः ।
द्याम् । आऽरोहन्तम् । सः । जनासः । इन्द्रः ॥

12 yáḥ saptáraśmir vṛṣabhás túvi-
    ṣmān
avā́sṛjat sártave saptá síndhūn;
yó Rauhiṇám ásphurad vájra-
    bāhur
dyā́m āróhantaṃ: sá, janāsa,
    Índráḥ.

The mighty seven-reined bull who let loose the seven streams to flow; who armed with the bolt spurned Rauhina as he scaled heaven: he, O men, is Indra.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the cd. to mean 'having seven kinds of clouds (parjanyās) that shed rain on the earth'. túviṣ-mān: the suffix mant is separated in the Pada text only after vowels, as gó ऽ mān; on the Sandhi see 10 a. ava-ásṛjat: ipf. of sṛj *emit*. sártave: dat. inf. of sṛ *flow* (p. 192, 4). saptá síndhūn: cp. 3 a and i. 35, 8 b. Rauhiṇam: a demon mentioned in only one other passage of the RV. dyām ā-rohantam: *ascending to heaven* in order to attack Indra.

१३ द्यावा चिदस्मै पृथिवी नमेते
शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्
यो वज्रहस्तः स जनास इन्द्रः ॥

द्यावा । चित् । अस्मै । पृथिवी इति । नमेते इति ।
शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।
यः । सोमऽपाः । निऽचितः । वज्रऽबाहुः ।
यः । वज्रऽहस्तः । सः । जनासः । इन्द्रः ॥

13 Dyávā cid asmai Pṛthivī namete;
śuṣmāc cid asya párvatā bhayante;
yáḥ somapā́ nicitó vájrabāhur,
yó vájrahastaḥ: sá, janāsa, índraḥ.

Even Heaven and Earth bow down before him; before his vehemence even the mountains are afraid. Who is known as the Soma-drinker, holding the bolt in his arm, who holds the bolt in his hand: he, O men, is Indra.

Dyávā ... Pṛthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). asmai: dat. with nam *bow* (cp. 200 A 1 *k*, p. 311). bháyante: see note on i. 85, 8 c. śúṣmād: cp. 1 e. soma-pā́s (97, 2): predicative nom., (196 *b*). ni-citás: on the accent see p. 462, f. n. 4.

१४ यः सुन्वन्तमवति यः पचन्तं
यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो
यस्येदं राधः स जनास इन्द्रः ॥

यः । सुन्वन्तम् । अवति । यः । पचन्तम् ।
यः । शंसन्तम् । यः । शशमानम् । ऊती ।
यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yáḥ sunvántam ávati, yáḥ pácantam,
yáḥ śáṃsantam, yáḥ śaśamānám ūtī́;
yásya bráhma várdhanam, yásya sómo,
yásyedám rā́dhaḥ: sá, janāsa, Índraḥ.

Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has prepared the sacrifice; whom prayer, whom Soma, whom this gift strengthens he, O men, is Indra.

sunvántam: all the participles in a and b refer to some act of worship pressing Soma; baking sacrificial cakes, &c.; praising the gods, having prepared the sacrifice. **śaśamānám**: explained by Sāyaṇa as stotraṃ kurvāṇam *offering a Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śaṃsamānam *praising*. ūtī́: contracted inst of ūtí (p 80) to be construed with ávati; cp. i. 185, 4: **ávasā** ávantī *helping with aid* **várdhanam**: to be taken predicatively with each of the three subjects **bráhma, sómas, rā́dhas**, *of whom prayer*, &c. *is the strengthening*, that is, whom prayer, &c. strengthens, **yásya** being an objective gen. (p. 320, B 1 *b*). idáṃ rā́dhas *this gift* = this sacrificial offering.

१५ यः सुन्वते पचते दुध्र आ चिद्
वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः
सुवीरासो विदथमा वदेम ॥

यः । सुन्वते । पचते । दुध्रः । आ । चित् ।
वाजम् । दर्दर्षि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वह । प्रियासः ।
सुऽवीरासः । विदथम् । आ । वदेम ॥

15 yáḥ sunvaté pácate dudhrá ā́ cid
vā́jaṃ dárdarṣi, sá kílāsi satyáḥ.
vayáṃ ta, Indra, viśváha priyā́saḥ,
suvī́rāso vidátham ā́ vadema.

As he who, most fierce, enforces booty for him that presses and him that bakes, thou indeed art true. We ever dear to thee, O Indra, with strong sons, would utter divine worship.

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words **sá kíla‿asi satyáḥ** *as such thou art indeed true* = to be depended on (cp. note on **satyám** in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: **bṛhád vadema vidáthe suvī́rāḥ** *we would, accompanied by strong sons, speak aloud at divine worship.* **ā́ cid:** perhaps better taken as emphasizing **dudhrás** (cp. p. 216) than with **dárdarṣi** (int. of **dṝ**). **te:** gen. with **priyā́sas** (p. 322, C). **vidátham:** the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root **vidh** *worship*, and that it means *divine worship*, scarcely distinguishable from **yajñá**, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (niṣká). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow Pṛ́śni.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (aruṣá) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (ī́śāna) and father of the world. By his rule and univeral dominion he is aware of the doings of men and gods. He is bountiful (mīḍhvā́ṃs), easily invoked and auspicious (śivá). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, jálāsa, *cooling*, and jálāsa-bhesaja, *possessing cooling remedies*

The physical basis represented by Rudra is not clearly apparent But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet śivá, which became the regular name of Rudra's historical successor in post-Vedic mythology

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from rud *cry*.

ii. 33. Metre: Tristubh.

१ आ ते पितर्मरुतां सुम्नमेतु	आ । ते । पितः । मरुताम् । सुम्नम् । एतु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्यस्य । सम्ऽदृशः । युयोथाः ।
अभि नो वीरो अर्वति क्षमेत	अभि । नः । वीरः । अर्वति । क्षमेत ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जायेमहि । रुद्र । प्रऽजाभिः ॥

1 ā́ te, pitar Marutām, sumnám etu:	*Let thy good will, O Father of the Maruts, come (to us) · sever us not from the sight of the sun May the hero be merciful to us in regard to our steeds; may we be prolific with offspring.*
mā́ nah sū́ryasya saṃdṛ́śo yuyothāh.	
abhí no vīró árvati kṣameta;	
prá jāyemahi, Rudᵃra, prajā́bhiḥ.	

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 *a*). **yuyothās**: 2. s. inj Ā of 2. yu *separate*, with irregular strong radical vowel (p. 144, *a*). **saṃdṛ́śas**: abl. 201 A 1. **vīrás** = Rudra, with change from 2. to 3. pers, as is often the case (cp. i. 85, 5 c) **árvati abhí kṣameta** = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15 1 *d*)

२ त्वादत्तेभी रुद्र शंतमेभिः
शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद्द्वेषो वितरं व्यंहो
व्यमीवाश्चातयस्वा विषूचीः ॥

त्वाऽदत्तेभिः । रुद्र । शम्ऽतमेभिः ।
शतम् । हिमाः । अशीय । भेषजेभिः ।
वि । अस्मत् । द्वेषः । विऽतरम् । वि । अंहः ।
वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvā́dattebhī, Rud^a^ra, śáṃtamebhiḥ
śatáṃ hímā aśīya bheṣajébhiḥ
ví asmád dvéṣo vitarám, ví áṃho,
ví ámīvāś cātayasvā víṣūcīḥ.

By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive far away from us hatred, away distress, away diseases in all directions.

tvā́-dattebhī: the first member of this cd. retains the inst case-form (p. 273); Sandhi, 47. **śatám**: on the concord see p 291, *b*; life extending to a hundred winters or autumns (**śarádas**) is often prayed for. **aśīya**: root ao. op. Ā of **aṃś** (p 171, 4). **ví**: the prp. of a cd vb. is often repeated with each object, the vb. itself being used only once. **vitarám**: adv of the cpv. of **ví** *farther* (cp. **út-tara**) employed only with verbs compounded with **ví**. **cātayasvā**: ipv. Ā cs. of **cat**, with metrical lengthening of the final vowel. **víṣūcīs**: A. pl. f. of **víṣvañc** *turned in various directions*, is used predicatively like an adv.

३ श्रेष्ठो जातस्य रुद्र श्रियासि
तवस्तमस्तवसां वज्रबाहो ।
पर्षि णः पारमंहसः स्वस्ति
विश्वा अभीती रपसो युयोधि ॥

श्रेष्ठः । जातस्य । रुद्र । श्रिया । असि ।
तवःऽतमः । तवसाम् । वज्रबाहो इति वज्रऽबाहो ।
पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
विश्वाः । अभिऽइतीः । रपसः । युयोधि ॥

3 śréṣṭho jātásya, Rud^a^ra, śriyā́si,
tavástamas tavásām, vajrabāho.
párṣi naḥ pārám áṃhasaḥ suasti;

Thou art the best of what is born, O Rudra, in glory, the mightiest of the mighty, O wielder of the bolt. Transport us to the farther shore of distress in safety. Ward off

jātásya: the pp. used as a n. collective noun = *that which has been born, creation.* **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. **o** of **u** stems is regularly treated as Pragṛhya by the Pada text, but not in the Saṃhitā text (where for instance **vā́yav ā́** and **vā́ya ukthébhiḥ** are written). **pársi**: from **pṛ** *take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **ṇas**: initial n cerebralized even in external Sandhi (65 A *c*). **pārám**: acc. of the goal (197 A 1). **svastí**: this word is not analysed in the Pada text (like **sumatí**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī́** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastáye**. **abhī̀tīs**: = **abhí itīs**, hence the Svarita (p. 464, 17, 1 *a*); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** *separate*, with irr. strong radical vowel (p. 144, *a*).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर्	मा । त्वा । रुद्र । चुक्रुधाम । नमःऽभिः ।
मा दुष्टुती वृषभ मा सहूती ।	मा । दुःऽस्तुती । वृषभ । मा । सऽहूती ।
उन्नो वीराँ अर्पय भेषजेभिर्	उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
भिषक्तमं त्वा भिषजां शृणोमि ॥	भिषक्ऽतमम् । त्वा । भिषजाम् । शृणोमि ॥

4 **mā́ tvā, Rudra, cukrudhāmā námobhir,**
mā́ dúṣṭutī, vṛṣabha, mā sá-hūtī.
ún no vīrā́m̐ arpaya bheṣajé-bhir:
bhiṣáktamam tvā bhiṣájām śṛ-ṇomi.

May we not anger thee, O Rudra, with our obeisances, nor with ill praise, O bull, nor with joint invocation. Raise up our heroes with remedies: I hear of thee as the best physician of physicians.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems, but the use here of the prohibitive pcl. **mā́**, which is employed with inj. forms only (180), decides the question. **námobhis**: that is, with ill or inadequate worship; cp. **dústutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 *a*. **sáhūtī**: contracted inst., invocation with other deities whom Rudra might consider inferior. **úd arpaya**: cs. of úd ṛ (p. 197, irr. 1) = *raise up, strengthen.* **bhiṣájām**: partitive gen. (see 202 B 2 *b*, p. 321); cp. 3 b. **śṛṇomi**: pr. of śru *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्भिर्
अव स्तोमेभी रुद्रं दिषीय।
ऋदूदरः सुहवो मा नो अस्यै
बभ्रुः सुशिप्रो रीरधन्मनायै ॥

हवीमऽभिः। हवते। यः। हविःऽभिः।
अव। स्तोमेभिः। रुद्रम्। दिषीय।
ऋदूदरः। सुऽहवः। मा। नः। अस्यै।
बभ्रुः। सुऽशिप्रः। रीरधत्। मनायै ॥

5 **hávīmabhir hávate yó havír-bhir,**
áva stómebhī Rud^{a}rám diṣīya:
ṛdūdárah suhávo mā́ no asyái
babhruh suśípro rīradhan ma-nā́yai.

Rudra who is called on with invocations and with oblations, I would appease with songs of praise: may he, the compassionate, easy to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

hávīman: from hū *call*, but havís from **hu** *sacrifice.* **áva diṣīya**: s ao. op. Ā. of dā *give* (144, 3). rdūdáras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ṛdu-udára or **ṛdū-dára** (the former is the view of Yāska who explains it as **mṛdu-udara**), for ṛdū-pā́ and ṛdū-vṛ́dh are separated and **dara** is separated in puram-dará. Both this word (according to the former analysis) and **su-háva** are Bv. (p. 455, *c a*) **babhrús**: this colour is attributed to Rudra in viii 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. **su-śípras**: see note on ii 12, 6 c. **rīradhat**: inj red. ao. of **randh.** **asyái manā́yai**: that is, Rudra's well-known wrath is deprecated; cp 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take **hávate** in a ps sense (= **hūyate** according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा ममन्द वृषभो मरुत्वान्
त्वक्षीयसा वयसा नाधमानम् ।
घृणीव छायामरपा अशीया
विवासेयं रुद्रस्य सुम्नम् ॥

उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
त्वक्षीयसा । वयसा । नाधमानम् ।
घृणिऽइव । छायाम् । अरपाः । अशीय ।
आ । विवासेयम् । रुद्रस्य । सुम्नम् ॥

6 ún mā mamanda vṛṣabhó Marutvān
tvákṣīyasā váyasā nā́dhamānam.
ghṛ́ṇīva chāyā́m arapā́ aśīya:
ā́ vivāseyam Rud[a]rásya sumnám.

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were: I would desire to win the good will of Rudra.

úd . . . mamanda: pf. of mand (nasalized form of mad) *gladden*; intransitive, *be glad*, in Ā only. ṛṣabhás: Rudra. Marútvān: though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra; on the Sandhi see 40, 2. ghṛ́ṇīva has been much discussed The only natural explanation (following the Pada text) is ghṛ́ṇi iva, taking ghṛ́ṇi as a contracted inst. f. (p. 80) expressing either cause = by *reason of heat* (199 A 3) or time = *in heat* (199 A 5); Sāyaṇa's explanation is ghṛ́ṇī iva *like one heated by the rays of the sun*, but a word ghṛnín N. ghṛnī́ does not occur, and the accent is wrong For the simile cp. vi. 16, 38: úpa chāyā́m iva ghṛ́ṇer áganma śárma te vayám *we have entered thy shelter like shade* (protecting) *from heat* (p. 317, 2). aśīya: see 2 b, on the Sandhi of the final vowel of the Pāda, cp. i. 160, 4 c. ā́ vivāseyam: op. ds. of van *win*.

७ क्व स्य ते रुद्र मृळयाकुर्
हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्या-
भी नु मा वृषभ चक्षमीथाः ॥

क्व । स्यः । ते । रुद्र । मृळयाकुः ।
हस्तः । यः । अस्ति । भेषजः । जलाषः ।
अपऽभर्ता । रपसः । दैव्यस्य ।
अभि । नु । मा । वृषभ । चक्षमीथाः ॥

7 kúa syá te, Rud^ara, mṛḷayā́kur
hásto yó ástı bheṣajó jálāṣah?
apabhartā́ rápaso dáıvıasya
abhī nu mā, vṛṣabha, cakṣamīthāḥ.

Where, O Rudra, is that merciful hand of thine which is healing and cooling? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me.

kvai̱ sya: see p. 450, *b*. bheṣajás ıs an adj here and in one other passage, otherwise it is a n noun meaning *medicine*. apabhartā́. on the accent see p. 453, 9 *d* dáıvyasya · *derived from the gods*, that ıs, such as ıs inflicted by Rudra himself, on the Sandhi of the final vowel, cp. 6 c abhí: final vowel metrically lengthened ın the second syllable of the Pāda, but not ın 1 c. cakṣamīthās: 2. s pf. op. of ksam (p. 156, 3)

प्र बभ्रवे वृषभाय श्वितीचे
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्वितीचे ।
महः । महीम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

prá babhráve vṛṣabhā́ya śvitīcé
mahó mahím suṣṭutím īrayāmı.
namasyā́ kalmalīkınam námobhır.
gṛṇīmásı tveṣám Rudrásya nā́ma.

For the ruddy-brown and whitish bull I utter forth a mighty eulogy of the mighty one. I will adore the radiant one with obeisances. We invoke the terrible name of Rudra.

prá . . . īrayāmı: an example of the prp. at the beginning, and the vb. to which ıt belongs at the end of a hemistich. śvıtīcé: D. s. of śvıtyáñc (cp. 93) mahás: gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sāyana: mahato mahatīm), *of the great one* (Rudra); cp. i. 1, 5 c. namasyā́: according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ıpv., otherwise ıt ıs the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. ıs used both in the preceding

and the following Pāda The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gṛṇīmási: 1 pl. pr of gṛ *sing* (p. 138).

९ स्थिरेभिरङ्गैः पुरुरूप उग्रो
बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्
न वा उ योषद्रुद्रादसुर्यम् ॥

स्थिरेभिः । अङ्गैः । पुरुऽरूपः । उग्रः ।
बभ्रुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानात् । अस्य । भुवनस्य । भूरेः ।
न । वै । ऊं इति । योषत् । रुद्रात् ।
असुर्यम् ॥

9 sthirébhir áṅgaiḥ pururūpa ugró
babhruḥ śukrébhiḥ pipiśe híraṇyaiḥ.
ī́śānād asyá bhúvanasya bhū́rer
ná vā́ u yoṣad Rud^a^rā́d asuryàm.

With his firm limbs, having many forms, the mighty one, ruddy-brown, has adorned himself with bright gold ornaments From the ruler of this great world, from Rudra, let not his divine dominion depart.

sthirébhir áṅgaiḥ: probably to be construed with pipiśe, *by means of his firm limbs he has adorned himself with golden ornaments*, that is, his limbs are adorned with golden ornaments; Sāyana supplies yuktás *furnished with firm limbs.* pipiśe: pf Ā. of piś ī́śānād: pr. pt. (agreeing with Rudrād) of īś *rule over* with gen. (202 A *a*); the pf. pt. is īśāná bhū́res: agreeing with bhúvanasya; cp. vii. 95, 2: cétantī bhúvanasya bhū́reḥ *taking note of the wide world* (where bhū́res could not agree with any other word); Sāyana takes it with Rudrā́d. yoṣat: s ao. of yu *separate* (p 162, 2; 201 A 1). asuryàm: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuría, but as a substantive asuryá

१० अर्हन्बिभर्षि सायकानि धन्वा-
र्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं
न वा ओजीयो रुद्र त्वदस्ति ॥

अर्हन् । बिभर्षि । सायकानि । धन्व ।
अर्हन् । निष्कम् । यजतम् । विश्वऽरूपम् ।
अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

10 arhan bibharṣi sā́yakāni dhánva
árhan niṣkáṃ yajatáṃ viśvárū-
pam;
árhann idáṃ dayase víśvam ábh-
vam.
ná vā́ ojīyo, Rudᵃra, tvád asti.

Worthy thou bearest arrows and bow, worthy thy adorable all-coloured necklace; worthy thou wieldest all this force. there is nothing mightier than thou, O Rudra.

bibharsi: 2. s. pr. of bhr *bear*; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā *divide*. Sāyana interprets idáṃ dayase ábhvam as *thou protectest this very extensive* (ábhvam) *world*. tvád: abl. after cpv. (p. 317, 3).

११ स्तुहि श्रुतं गर्तसदं युवानं
मृगं न भीममुपहत्नुमुग्रम्।
मृळा जरित्रे रुद्र स्तवानो
ऽन्यं ते अस्मन्नि वपन्तु सेनाः॥

स्तुहि। श्रुतम्। गर्तऽसदम्। युवानम्।
मृगम्। न। भीमम्। उपऽहत्नुम्। उग्रम्।
मृळ। जरित्रे। रुद्र। स्तवानः।
अन्यम्। ते। अस्मत्। नि। वपन्तु। सेनाः॥

11 stuhí śrutáṃ gartasádaṃ yúvā-
naṃ,
mṛgáṃ ná bhīmám upahatnúm,
ugrám.
mṛlā́ jaritré Rudᵃra stávāno:
anyáṃ tĕ asmán ní vapantu
sénāḥ.

Praise him, the famous, that sits on the car-seat, the young, the mighty, that slays like a dread beast. O Rudra, being praised be gracious to the singer · let thy missiles lay low another than us.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young mrgáṃ ná bhīmám: cp. note on i. 154, 2 b; either a bull (vṛṣabhó ná bhīmáḥ vi 22, 1) or a lion (siṃhó ná bhīmáh, iv. 16, 14) may be meant. mṛlá: ipv. of mṛḍ; with dat., p. 311, *f*. stávānas: here, as nearly always, in a ps. sense asmád: abl. with anyá, p 317, 3. sénās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52 · yā́s te sahásraṃ hetáyo 'nyám asmán ní vapantu tā́ḥ *may those thousand missiles of thine lay low another than us.*

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम्।
भूरेर्दातारं सत्पतिं गृणीषे
स्तुतस्त्वं भेषजा रास्यस्मे ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । ननाम । रुद्र । उपऽयन्तम् ।
भूरेः । दातारम् । सत्ऽपतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रासि । अस्मे इति ॥

12 kumārá́ś cit pitáram vándamā-
nam
práti nānāma Rud^a^ropayántam.
bhūrer dātāram sátpatim gṛṇīṣe:
stutás tuám bhesajá rāsi asmé.

A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much praised thou givest remedies to us

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyana (**pratinato 'smi** *I have bowed down to*) and several translators in treating **nanāma** as 1. s. pf, which in the RV. could only be **nanama** (p. 149, n. 1). **nānāma** : =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches **gṛṇīṣe** · an irr. form of the 1. s. Ā. of **gṛ** *sing*. **asmé**: dat., p. 104, 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्
ता शं च योश्च रुद्रस्य वश्मि ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शम्ऽतमा । वृषणः । या । मयःऽभु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्य । वश्मि ॥

13 yá́ vo bheṣajá́, Marutaḥ, śúcīni,
yá́ śámtamā, vṛṣaṇo, yá́ mayo-
bhú,
yá́ni Mánur ávṛṇītā, pitá́ nas:
tá́ śám ca yóś ca Rud^a^rásya
vaśmi.

Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú**: the short form of the N. pl n (p. 82, n 7, and p 83, *d*). **Mánus**: the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávrṇītā**: 3. s ipf Ā (with metrically lengthened final vowel) of 2 vṛ *choose*. **śám, yós**: these words are frequently used in combination, either as adverbs or substantives.

१४ परि णो हेती रुद्रस्य वृज्याः
परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व
मीढ्वस्तोकाय तनयाय मृळ ॥

परि । नः । हेतिः । रुद्रस्य । वृज्याः ।
परि । त्वेषस्य । दुःऽमतिः । मही । गात् ।
अव । स्थिरा । मघवत्ऽभ्यः । तनुष्व ।
मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud^a^rásya vṛjyāh,
pári tveṣásya durmatír mahí gāt.
áva sthirá maghávadbhyas tanuṣva;
míḍhvas, tokáya tánayāya mṛḷa.

May the dart of Rudra pass us by, may the great ill will of the terrible one go by us slacken thy firm (weapons) *for* (our) *liberal patrons, O bounteous one, be merciful to our children and descendants.*

vṛjyās: 3. s. root ao prc (p. 172 *a*) of **vṛj** *twist*. **gāt**: root ao. inj. of **gā** *go* **maghávadbhyas**: the I. D. Ab pl. of **maghávan** are formed from the supplementary stem **maghávant** (91, 5). **áva tanuṣva sthirá**: *relax the taut*, with reference to the bow, the special weapon of Rudra, used with the dat. because equivalent to **mṛḷa** *be merciful to* (p. 311 *f*). **míḍhvas**: voc. of the old unreduplicated pf pt. **mīḍhváṃs**, cp. p. 66; 157 *b* (p. 182) **mṛḷa** · = **mṛḷa**, p. 437, a 9.

१५ एवा बभ्रो वृषभ चेकितान
यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि
बृहद्वदेम विदथे सुवीराः ॥

एव । बभ्रो इति । वृषभ । चेकितान ।
यथा । देव । न । हृणीषे । न । हंसि ।
हवनऽश्रुत् । नः । रुद्र । इह । बोधि ।
बृहत् । वदेम । विदथे । सुऽवीराः ॥

15 **evá, babhro vṛṣabha cekitāna,**
yáthā, deva, ná hṛṇīṣé ná háṃsi,
havanaśrun no Rud^a^rehá bodhi.
bṛhád vadema vidáthe suvírāḥ.

So, O ruddy brown, far-famed bull, be listening here, O Rudra, to our invocation, inasmuch as thou art not wroth and slayest not, O god. We would, with strong sons, speak aloud at divine worship.

éva: to be taken with c, since in the normal syntactical order it should follow **yáthā** in the sense which it here has (p 211, 1), when **yathā** meaning *so that* follows, it is normally construed with the sb (241, 2), not with the ind., as here. **cekitāna**: voc. int. pr. pt. of cit *note*; Sāyana explains it as *knowing all*, but the act. only has this sense (e g. cikitvā́ṃs *knowing*), this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 *b*). **hṛṇīṣé**. 2. s. Ā. pr. of 2. hṛ *be angry*. **háṃsi**: 2 s. pr. of **han**, Sandhi, 66 A 2 **bodhi**: 2. s. root ao. ipv. of **bhū** (p. 172, n. 1). **nas**: dat to be taken with **bodhi**, lit. *be invocation-hearing for us* (not gen. dependent on **havana**, lit. *hearing the invocation of us*). **vadema**: see note on ii. 12, 15 d.

APÁṂ NÁPĀT

This deity is celebrated in one entire hymn (ii 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere Brilliant and youthful, he shines without fuel in the waters which surround and nourish him Clothed in lightning, he is golden in form, appearance, and colour Standing in the highest place, he always shines with undimmed splendour Steeds, swift as thought, carry the Son of Waters In the last stanza of his hymn he is invoked as Agni and must be identified with him, Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt But the two are also distinguished, for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra' The epithet **áśu-heman** *swiftly speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud For Agni, besides being directly called Apām napāt, is also termed the embryo (**gárbha**) of the waters, and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apąm napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre . Triṣṭubh.

१ उपेमसृक्षि वाजयुर्वचस्यां	उप । ईम् । असृक्षि । वाजऽयुः । वचस्याम् ।
चनो दधीत नाद्यो गिरो मे ।	चनः । दधीत । नाद्यः । गिरः । मे ।
अपां नपादाशुहेमा कुवित्स	अपाम् । नपात् । आशुऽहेमा । कुवित् । सः ।
सुपेशसस्करति जोषिषद्धि ॥	सुऽपेशसः । करति । जोषिषत् । हि ॥

1 úpem asrkṣi vājayúr vacasyám :
cáno dadhīta nādió gíro me.
Apám nápād āśuhémā kuvít sá
supéśasas karati? jóṣiṣad dhí.

Desirous of gain I have sent forth this eloquence (to him). *may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make* (them) *well-adorned? For he will enjoy* (them)

asṛkṣí: 1. s Ā. s ao. of sṛj, which with **úpa** may take two acc., so that nādyám might be supplied On **īm** see 180 (p. 220). **dadhīta**: 3 s. pr. op Ā. of dhā, which with **cánas** takes the acc. or loc nādyá, which occurs only here, is evidently synonymous with apám napāt in c. **āśuhémā**, though a Bv, is accented on the second member · see p 455 *c a*. **karati**: 3. s. sb. root ao of **kṛ**: unaccented because **kuvít** necessarily accents the verb only if it is in the same Pāda. **supéśasas** *well-adorned* = *well-rewarded*; cp. ii. 34, 6 **dhíyam vájapeśasam** *a prayer adorned with gain*; on the accent see p. 455 *c a*, on the Sandhi (-s k-) see 43, 2 *a*. **jóṣiṣat**. 3. s sb. iṣ ao. of juṣ. **hí** explains why he is likely to accept them; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 *a*), would be accented without it.

२ इमं स्वस्मै हृद आ सुतष्टं	इमम् । सु । अस्मै । हृदः । आ । सुऽतष्टम् ।
मन्त्रं वोचेम कुविदस्य वेदत् ।	मन्त्रम् । वोचेम । कुवित् । अस्य । वेदत् ।
अपां नपादसुर्यस्य मह्ना	अपाम् । नपात् । असुर्यस्य । मह्ना ।
विश्वान्यर्यो भुवना जजान ॥	विश्वानि । अर्यः । भुवना । जजान ॥

2 ımám̩ sú asmai hr̩dá ā́ sutaṣ-tám̩
mántram̩ vocema: kuvíd asya védat?
Apā́m̩ nápād, asuríasya mahnā́,
vıśvānı aryó bhúvanā jajāna.

We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

hr̩dá ā́: this expression occurs several times, e. g. iii. 39, 1: **matír hr̩dá ā́ vacyámānā** *a prayer welling from the heart* **sutaṣṭam** *well-fashioned,* like a car, to which the seers frequently compare their hymns; on the accent see p 456, 1 *a*; cp. p. 462, 13 *b*. **asmaı** and **asya**: unaccented, p. 452, 8 B *c*; dat. of prs. with vac: cp. 200, 1 *c* **védat**: 3 s. pr. sb. of vid *know*, with gen., cp. 202 A *c*. **asuryàsya**: see p. 451, 6.

३ सम॒न्या यन्त्युप॑ यन्त्य॒न्याः
स॒मा॒नमू॒र्वं न॒द्यः॑ पृणन्ति ।
तमू॒ शुचिं॒ शुच॑यो दीदि॒वांस॑म्
अ॒पां नपा॑तं॒ परि॑ तस्थु॒राप॑ः ॥

सम् । अ॒न्याः । यन्ति॑ । उप॑ । य॒न्ति॒ । अ॒न्याः ।
स॒मा॒नम् । ऊ॒र्वम् । न॒द्यः॑ । पृ॒ण॒न्ति॒ ।
तम् । ऊं॒ इति॑ । शुचि॑म् । शुच॑यः । दी॒दि॒ऽवांस॑म् ।
अ॒पाम् । नपा॑तम् । परि॑ । त॒स्थुः॒ । आप॑ः ॥

3 sám anyā́ yánti, úpa yantı anyā́h̩:
samānám ūrvám̩ nadíah̩ pr̩-n̩antı.
tám ū śucım̩ śúcayo dīdıvám̩sam
Apā́m̩ nápātam̩ párı tásthur ā́pah̩.

While some flow together, others flow to (the sea): *the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.*

yántı: accented because of the antithesis expressed by **anyáh—anyáh**, the first vb. then being treated as subordinate (see p. 468 β). **ūrvám**: = *ocean*. **samanám**: *common*, because all streams flow into it. **nadyas**: cp. **asuryàsya** in 2 c. **pr̩n̩antı**: from **pr̄** *fill*.

ū: u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). **dīdivā́ṃsam**: pf pt. of **dī** *shine*, with lengthened red vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. **pári tasthur**: = *they tend him.*

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्वऽभिः । रेवत् । अस्मे इति ।
दीदाय । अनिध्मः । घृतऽनिर्निक् । अप्ऽसु ॥

4 tám ásmerā yuvatáyo yúvānaṃ
marmṛjyámānāḥ pári yanti ā́pah:
sá śukrébhiḥ śíkvabhī revád asmé
dīdāyānidhmó ghṛtánirṇig apsú.

Him, the youth, the young maidens, the waters, not smiling, making him bright surround: he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

ásmerās: it is somewhat uncertain what is the exact sense here implied; but judging by iv 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. **yuvānam**: a term applied to Agni in several passages. **marmṛjyámānās**: the vb **mṛj** is often used of making Agni bright, with ghee, &c. **śíkvabhis**: the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending **bhis** is separated in the Pada text, it is not so in **śukrébhis** because **śúkre** is not a stem. **asmé**: dat. Pragṛhya, 26 *c*. **dīdā́ya**: 3. s. pf. of **dī** *shine*, with long red. vowel (139, 9) **an-idhmás**: accent, p. 455 *c a*; cp. x. 30, 4: **yó anidhmó dīdayad apsú antár** *who shone without fuel in the waters.* **ghṛtá-nirṇik**: an epithet otherwise applied only to Agni and (once) to the *sacrifice* (yajñá). note that the second member appears in the Pada text as nirnik, in accordance with the analysis **niḥ-nik** when the word occurs uncompounded.

५ अस्मै तिस्रो अव्यथ्याय नारीर्
देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

अस्मै । तिस्रः । अव्यथ्याय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताःऽइव । उप । हि । प्रऽसर्स्रे । अप्ऽसु ।
सः । पीयूषम् । धयति । पूर्वऽसूनाम् ॥

5 asmái tisró avyathyā́ya nā́rīr
devā́ya devī́r didhiṣanti ánnam:
kṛ́tā ivópa hí prasarsré apsú;
sá pīyū́ṣaṃ dhayati pūrvasū́nām.

On him, the immovable god, three divine women desire to bestow food for he has stretched forth as it were to the breasts (?) in the waters: he sucks the milk of them that first bring forth.

tisró devī́ḥ: the waters in the three worlds are probably meant; in iii. 56, 5 Agni is spoken of as having three mothers (trimātā́), and three maidens of the waters (yoṣáṇās tisró ápyāḥ) are there mentioned: they wish to feed him, while he desires to drink their milk. **didhiṣanti**: ds. of 1. dhā *bestow*: this is the usual form, while **dhítsa** is rare. **kṛ́tās**: the meaning of this word, which occurs here only, is quite uncertain. **pra-sarsré**: 3 s. pr. int. of sṛ. **dhayati**: 3 s. pr. of 2 dhā *suck*. **pūrvasū́nām**: i. e. Apāṃ napāt is their first offspring; cp. x. 121, 7: ā́po janáyantīr Agním *the waters producing Agni*.

६ अश्वस्यात्र जनिमास्य च स्वर्
द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं
नारातयो वि नशन्नानृतानि ॥

अश्वस्य । अत्र । जनिम । अस्य । च । स्वः ।
द्रुहः । रिषः । सम्ऽपृचः । पाहि । सूरीन् ।
आमासु । पूर्षु । परः । अप्रऽमृष्यम् ।
न । अरातयः । वि । नशन् । न । अनृतानि ॥

6 áśvasyā́tra jánimāsyá ca svàr.
druhó riṣáḥ sampṛ́caḥ pāhi sūrī́n.
āmā́su pūrṣú paró apramṛṣyáṃ
nā́rātayo ví naśan nā́nṛtāni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apāṃ napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. **áśvasya**: Agni is often spoken of as a steed. **átra**: *here*, i. e. in the waters of earth. **svàr**: this is the only passage in the RV. in which the word is not to be read as suar; it is here a loc. without the ending i (see 82 *c*). **pāhi**: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampṛ́cas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 *a*). **āmā́su**: *in the unbaked*, i. e. *natural* (cloud) *citadels*. **pūrṣu**: loc. pl. of pur, 82. **parás**: note the difference of accent between this adv. and the N. s. adj. **páras** *yonder, other*. **naśat**: inj. pr. of 3. naś *reach*.

७ स्व आ दमे॑ सु॒दुघा॒ यस्य॑ धे॒नुः
स्व॒धां पी॑पाय सु॒भ्वन्न॑मत्ति ।
सो अ॒पां नपा॑दू॒र्जय॑न्न॒प्स्व१॒॑न्तर्
व॑सु॒देया॑य विध॒ते वि भा॑ति ॥

स्वे । आ । दमे॑ । सु॒ऽदुघा॑ । यस्य॑ । धे॒नुः । स्व॒धाम् । पी॒पा॒य॒ । सु॒ऽभु । अन्न॑म् । अ॒त्ति॒ । सः । अ॒पाम् । नपा॑त् । ऊ॒र्जय॑न् । अ॒प्ऽसु । अ॒न्तः । व॒सु॒ऽदेया॑य । वि॒ध॒ते । वि । भा॒ति॒ ॥

7 svá ā́ dáme sudúghā yásya dhenuh,
svadhā́ṃ pīpāya, subhú ánnam atti;
sò 'pā́ṃ nápād ūrjáyann apsú antár,
vasudéyāya vidhaté ví bhāti.

He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.

svá ā́ dáme: that is, within the waters; in i. 1, 8 **své dáme** refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. **svadhā́m**: this word is not analysed in the Padapāṭha of the RV and AV (as if derived from a root svadh), but it is separated in that of the TS. as sva-dhā́. **pīpāya**: 3. s. pf. of pī *swell*, with lengthened red. vowel (139, 9). só apā́m must be read as sò 'pā́m since a must here be metrically elided (21 *a*; p 465, 17, 3) On apsv àntár see p. 450, 2 *b* [where apsvi̱antah should be corrected to apsvai̱ntah] **vidhaté**: dat. of advantage (p 314, B 1); on the accent see p 458, 11, 3 **vasudhéyāya**: dat of purpose, *ibid*, B 2 **ví bhāti**: here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्स्वा शुचिना दैव्येन
ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य
प्र जायन्ते वीरुधश्च प्रजाभिः ॥

यः । अप्ऽसु । आ । शुचिना । दैव्येन । ऋतऽवा । अजस्रः । उर्विया । विऽभाति वयाः । इत् । अन्या । भुवनानि । अस्य । प्र । जायन्ते । वीरुधः । च । प्रऽजाभिः ।

8 yó apsú ā́ śúcinā dáiviena
ṛtā́vā́jasra urviyā́ vibhā́ti:
vayā́ íd anyā́ bhúvanāni asya
prá jāyante vīrúdhaś ca prajā́bhiḥ.

Who in the waters, with bright divinity, holy, eternal, widely shines forth: as offshoots of him other beings and plants propagate themselves with progeny.

śúcinā dáivyena: = *divine brightness*. **ṛtā́vā**: note that in the Padapāṭha the original short a is restored (cp i. 160, 1) **vayā́s**: other beings are his offshoots because he produced them; cp 2 d víśvāni bhúvanā jajāna. **prajā́bhis**: cp. ii. 33, 1, prá jāyemahi prajā́bhiḥ.

९ अपां नपादा ह्यस्थादुपस्थं
जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्
हिरण्यवर्णाः परि यन्ति यह्वीः ॥

अपाम् । नपात् । आ । हि । अस्थात् । उपऽस्थम् । जिह्मानाम् । ऊर्ध्वः । विऽद्युतम् । वसानः । तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः । हिरण्यऽवर्णाः । परि । यन्ति । यह्वीः ॥

9 Apā́ṃ nápād ā́ hí ásthād upá-
sthaṃ
jihmā́nām, ūrdhvó vidyútaṃ
vásānaḥ.
tásya jyéṣṭhaṃ mahimā́naṃ
váhantīr,
híraṇyavarṇāḥ pári yanti yah-
vī́ḥ.

The Son of Waters has occupied the lap of the prone (waters), (himself) *upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around* (him).

The lightning Agni is again described in this stanza. jihmā́nām ūrdhváḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmā́nām ūrdhváḥ . . . upásthe *he grows in them, upright in the lap of the prone*. tásya mahimā́nam *his greatness* = *him the great one*. híraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvī́s: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Sāyaṇa), or *swift* (Roth), or *young* (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या
हिरण्यदा ददत्यन्नमस्मै ॥

हिरण्यऽरूपः । सः । हिरण्यऽसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यऽवर्णः ।
हिरण्ययात् । परि । योनेः । निऽसद्य ।
हिरण्यऽदाः । ददति । अन्नम् । अस्मै ॥

10 híraṇyarūpaḥ, sá híraṇyasaṃ-
dṛg;
Apā́ṃ nápāt séd u híraṇyavar-
ṇaḥ;
hiraṇyáyāt pári yóner niṣádyā,
hiraṇyadā́ dadati ánnam asmai.

He is of golden form, of golden aspect, this Son of Waters is of golden hue; to him (coming) *from a golden womb, after he has sat down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári is a prp. here governs the abl. (176, 1 *a*). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35), but hiraṇyáya yóni may = hiraṇyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7) Sāyana wishes to supply **rājate** after **niṣádya** = *having sat down shines.* This is quite unnecessary; it is more natural to take c and d as one sentence, **niṣádya** referring to **asmai**: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of **niṣádyā** (cp. 164, 1). **hiraṇyadā́s**: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice In a hymn in praise of the **dakṣiṇā́** *the sacrificial fee* (x. 107, 2) it is said **hiraṇyadā́ amṛtatvám bhajante** *the givers of gold partake of immortality.* **dadati**: 3. pl. pr. act. of **dā** *give* (p. 125, f. n. 4). **ánnam**: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-	तत् । अस्य । अनीकम् । उत । चारु । नाम ।
पीच्यं वर्धते नप्तुरपाम् ।	अपीच्यम् । वर्धते । नप्तुः । अपाम् ।
यमिन्धते युवतयः समित्था	यम् । इन्धते । युवतयः । सम् । इत्था ।
हिरण्यवर्णं घृतमन्नमस्य ॥	हिरण्यऽवर्णम् । घृतम् । अन्नम् । अस्य ॥

11 **tád asyā́nīkam utá cā́ru nā́ma apīcíaṃ vardhate náptur apā́m. yám indháte yuvatáyaḥ sám itthā́ híraṇyavarṇaṃ: ghṛtám ánnam asya.**	*That face of his and the dear secret name of the Son of Waters grow. Of him, whom, golden coloured, the maidens kindle thus, ghee is the food.*

ánīkam: the flaming aspect of Agni seen at the sacrifice. **apīcyàm**: *secret*; cp. guhyaṃ cā́ru nāma *the dear secret name* of Soma (ix 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p 440). **yuvatáyas**: the waters (cp. 4 a). **sám**: the prp. after the vb. (p. 468, 20). **ghṛtám ánnam asya**: cp. **ghṛtánirṇik** in 4 d and **subhv ánnam atti** in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै बहूनामवमाय सख्ये
यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्
दधाम्यन्नैः परि वन्द ऋग्भिः ॥

अस्मै । बहूनाम् । अवमाय । सख्ये ।
यज्ञैः । विधेम । नमसा । हविःऽभिः ।
सम् । सानु । मार्ज्मि । दिधिषामि । बिल्मैः ।
दधामि । अन्नैः । परि । वन्दे । ऋक्ऽभिः ॥

12 asmái bahūnā́m avamā́ya sákhye
yajñáir vidhema námasā havírbhiḥ:
sám sā́nu mā́rjmi; dídhiṣāmi bílmair;
dádhāmi ánnaiḥ; pári vanda ṛgbhíḥ.

To him the nearest friend of many we offer worship with sacrifices, homage, oblations I rub bright (his) *back; I support* (him) *with shavings; I supply* (him) *with food; I extol* (him) *with stanzas.*

avamā́ya: lit. *the lowest*, that is, *the nearest*; bahūnā́m (accent, p. 458, 2 a): *of many* (gods). In iv 1, 5 Agni is invoked as avamá and nédiṣṭha *nearest*, and in AB. i 1, 1 Agni is called the *lowest* (avamá) of the gods (while Viṣṇu is the *highest* paramá), because he is always with men as the terrestrial fire. sám mā́rjmi: cp. marmṛjyámānās in 4 b; on the accent cp i. 35, 9 c The prp. sám may be supplied with the other two following verbs dídhiṣāmi: pr. ds of dhā *put*; accented as first word of a new sentence. bílmais: *with shavings*, to make the newly kindled fire flame up. ánnais: with oblations. dádhāmi: pr. of dhā *put*.

१३ स ईं वृषाजनयत्तासु गर्भं
स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णो
ऽन्यस्येवेह तन्वा विवेष ॥

सः । ईम् । वृषा । अजनयत् । तासु । गर्भम् ।
सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सः । अपाम् । नपात् । अनभिम्लातऽवर्णः ।
अन्यस्यऽइव । इह । तन्वा । विवेष ॥

13 sá īm vŕṣājanayat tā́su gárbham;
sá īṃ śíśur dhayati; táṃ rihanti;
sò 'pā́ṃ nápād ánabhimlāta-varṇo
anyásyeveha tanúā viveṣa.

He, the bull, generated in them that germ; he, as a child, sucks them, they kiss him, he, the Son of Waters, of unfaded colour, works here with the body of another.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. **īm** anticipates gárbham; *him*, that is, *a son*. **tā́su**: in the waters, as his wives. **īm** in b = *them*, the waters, who here are both the wives and mothers of Apāṃ napāt. **dhayati**: cp. 5 d. **rihanti**: lit. *lick*, as a cow the calf. **só apā́m**: here the **a**, though written must be dropped after **o**, as in 7 c. **ánabhimlāta-varṇas**: he is as bright here as in the waters; cp. **híraṇyavarṇas** in 10 b; on the Sandhi, cp. note on i. 1, 9 b. **anyásya iva**: of one who seems to be another, but is essentially the same. **ihá**: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्थिवांसम्
अध्वस्मभिर्विश्वहा दीदिवांसम्।
आपो नप्त्रे घृतमन्नं वहन्तीः
स्वयमत्कैः परि दीयन्ति यह्वीः॥

अस्मिन्। पदे। परमे। तस्थिऽवांसम्।
अध्वस्मऽभिः। विश्वहा। दीदिऽवांसम्।
आपः। नप्त्रे। घृतम्। अन्नम्। वहन्तीः।
स्वयम्। अत्कैः। परि। दीयन्ति। यह्वीः॥

14 asmín padé paramé tasthivā́ṃsam,
adhvasmábhir viśváhā dīdivā́ṃsam,
ā́po, náptre ghṛtám ánnaṃ váhantīḥ,
svayám átkaiḥ pári dīyanti yahvī́ḥ.

Him stationed in this highest place, shining for ever with undimmed (rays), *the Waters, bringing ghee as food to* (their) *son, swift, themselves fly around with their robes.*

padé paramé: in the abode of the aerial waters. **adhvasmábhis**: a substantive has to be supplied: flames or rays, cp. 4 c, śukrébhiḥ

śikvabhir dīdáya. **náptre: apā́m** is omitted because **ā́pas** immediately precedes. **átkais:** the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. **pári dīyanti** (**dī** *fly*); cp **pári yanti** in 4 b and 9 d, and **pári tasthur** in 3 d.

१५ अयांसमग्ने सुक्षितिं जनाया-
यांसमु मघवंद्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवंन्ति देवा
बृहद्वदेम विदथे सुवीराः ॥

अयांसम् । अग्ने । सुऽक्षितिम् । जनाय ।
अयांसम् । ऊं इति । मघवत्ऽभ्यः । सुऽवृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवंन्ति । देवाः ।
बृहत् । वदेम । विदथे । सुऽवीराः ॥

15 **ayāṃsam, Agne, sukṣitíṃ jánāya;**
áyāṃsam u maghávadbhyaḥ suvṛktím:
víśvaṃ tád bhadráṃ yád ávanti deváḥ.
bṛhád vadema vidáthe suvī́rāḥ.

I have bestowed, O Agni, safe dwelling on the people, I have also bestowed a song of praise on the patrons. auspicious is all that the gods favour. We would, with strong sons, speak aloud at divine worship.

áyāṃsam: 1. s s ao. of **yam.** **Agne:** the sacrificial Agni is here addressed. **jánāya:** *on* (our) *people,* by means of this hymn. **suvṛktím:** *a hymn* that will produce the fulfilment of their wishes. **bhadrám:** if a hymn finds favour with the gods, it will produce blessings **vadema:** the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii 23, and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇdala.

MITRA

The association of Mitra with Varuna is so intimate that he is addressed alone in one hymn only (iii 59) Owing to the scantiness of the information upplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayaj-jana *arraying men together* appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Visnu (i 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brāhmanas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Tristubh, 1–5; Gāyatrī, 6–9.

१ मित्रो जनान्यातयति ब्रुवाणो
मित्रो दाधार पृथिवीमुत द्याम्।
मित्रः कृष्टीरनिमिषाभि चष्टे
मित्राय हव्यं घृतवज्जुहोत ॥

मित्रः। जनान्। यातयति। ब्रुवाणः।
मित्रः। दाधार। पृथिवीम्। उत। द्याम्।
मित्रः। कृष्टीः। अनिऽमिषा। अभि। चष्टे।
मित्राय। हव्यम्। घृतऽवत्। जुहोत ॥

1 Mitró jánān yātayati bruvāṇó;
Mitró dādhāra pṛthivī́m utá dyā́m;
Mitráḥ kṛṣṭī́r ánimiṣābhí caṣṭe:
Mitrā́ya havyáṃ ghṛtávaj juhota.

Mitra speaking stirs men, Mitra supports earth and heaven, Mitra regards the people with unwinking eye: to Mitra offer the oblation with ghee.

yātayati: *stirs* to activity. bruvāṇás: by calling, that is, arousing them, cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as *being praised or making a noise.* Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra,* but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāṇáh. This Pāda occurs slightly modified in vii. 36, 2 as jánaṃ ca Mitró yatati bruvāṇáḥ. dādhāra: pf. = pr.; p 342 *a* (cp 139, 9); note that the red syllable of this pf is never shortened in the Pada text (cp. i. 154, 4). dyā́m: acc of dyó (102, 3). ánimiṣā: inst. of a-nimiṣ; it is characteristic of Mitra and Varuna to regard men with unwinking eye caṣṭe: 3. s. of caks; on the Sandhi see 66 B 2 *a* juhota: 2 pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 *a*).

२ प्र स मित्र मर्तो अस्तु प्रयस्वान्
यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो
नैनमंहो अश्नोत्यन्तितो न दूरात् ॥

प्र । सः । मित्र । मर्तः । अस्तु । प्रयस्वान् ।
यः । ते । आदित्य । शिक्षति । व्रतेन ।
न । हन्यते । न । जीयते । त्वाऽऊतः ।
न । एनम् । अंहः । अश्नोति । अन्तितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártŏ astu prá-
yasvān,
yás ta, Āditya, śíkṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinam áṃho 'śnoty ántito ná
dūrā́t.

Let that mortal offering oblations, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) *ordinance. He who is aided by thee is not slain nor vanquished · trouble reaches him neither from near nor from far.*

tvótas · tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 *a* 4) of tvă-ū́tas. The fourth Pāda has one syllable too many as written in the Saṃhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (– – ◡) remains quite irregular (p. 440, 4 B).

३ अनमीवास इळया मदन्तो
मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो
वयं मित्रस्य सुमतौ स्याम ॥

अनमीवासः । इळया । मदन्तः ।
मितऽज्ञवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्य । व्रतम् । उपऽक्षियन्तः ।
वयम् । मित्रस्य । सुऽमतौ । स्याम ॥

3 anamīvā́sa ílayā mádanto,
mitájñavo várimann ā́ pṛthivyā́h,
Ādityásya vratám upakṣiyánto,
vayám̐ Mitrásya sumatáu siāma.

Free from disease, delighting in the sacred food, firm-kneed on the expanse of earth, abiding by the ordinance of the Āditya, may we remain in the good will of Mitra.

váriman: loc. (90, 2) with ā́; note that váriman is n., varimán, m (p. 453, 9 *e*). Ādityásya: that is, of Mitra.

४ अयं मित्रो नमस्यः सुशेवो
राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्या-
पि भद्रे सौमनसे स्याम ॥

अयम् । मित्रः । नमस्यः । सुऽशेवः ।
राजा । सुऽक्षत्रः । अजनिष्ट । वेधाः ।
तस्य । वयम् । सुऽमतौ । यज्ञियस्य ।
अपि । भद्रे । सौमनसे । स्याम ॥

4 ayám̐ Mitró namasíah suśévo,
rā́jā sukṣatró ajaniṣṭa vedhā́h:
tásya vayám̐ sumatáu yajñíyasya,
ápi bhadré saumanasé siāma.

This Mitra, adorable, most propitious, a king wielding fair sway, has been born as a disposer: may we remain in the goodwill of him the holy, in his auspicious good graces.

ajaniṣṭa: 3. s. Ā iṣ ao. of jan. vedhā́s: that is, as a wise moral ruler, on the dec. see 83, 2 *a*. ápi: to be taken as a verbal prp. with as *be*.

५ महाँ आदित्यो नमसोपसद्यो
यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टम्
अग्नौ मित्राय हविरा जुहोत ॥

महान् । आदित्यः । नमसा । उपऽसद्यः ।
यातयत्ऽजनः । गृणते । सुऽशेवः ।
तस्मै । एतत् । पन्यऽतमाय । जुष्टम् ।
अग्नौ । मित्राय । हविः । आ । जुहोत ॥

5 mahā́m̐ Ādityó námasopasádyo
yātayájjano gṛṇaté suśévaḥ:
tásmā etát pányatamāya júṣṭam
agnáu Mitrā́ya havír ā́ juhota.

The great Āditya, to be approached with homage, stirring men, to the singer most propitious to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.

mahā́m̐: 39. yātayájjanas: on the accent of governing cds see p. 455 *b*. gṛṇaté: dat. of pr. pt of gṛ *sing*; accent, p. 458, 3. júṣṭam: a pp of juṣ *enjoy*, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota: cp. note on 1 d.

६ मि॒त्रस्य॑ चर्षणी॒धृतो
ऽवो॑ दे॒वस्य॑ सान॒सि ।
द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥

मि॒त्रस्य॑ । च॒र्ष॒णि॒ऽधृतः॑ ।
अवः॑ । दे॒वस्य॑ । सा॒न॒सि ।
द्यु॒म्नम् । चि॒त्रश्र॑वःऽतमम् ॥

6 Mitrásya carṣaṇīdhṛ́to,
ávo devásya sānasí,
dyumnám̐ citráśravastamam.

Of Mitra, the god who supports the folk, the favour brings gain, (his) *wealth brings most brilliant fame.*

carṣaṇīdhṛ́tas: the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛ́tó 'vo: p. 465, 17, 3; cp. note on i. 1, 9 b. citráśravastamam: see note on i. 1, 5 b.

७ अ॒भि यो म॑हि॒ना दिवं॑
मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ ।
अ॒भि श्रवो॑भिः पृथि॒वीम् ॥

अ॒भि । यः । म॒हि॒ना । दिव॑म् ।
मि॒त्रः । ब॒भूव॑ । स॒ऽप्रथाः॑ ।
अ॒भि । श्रवः॑ऽभिः । पृ॒थि॒वीम् ॥

7 abhí yó mahinā́ dívam̐
Mitró babhū́va sapráthāḥ,
abhí śrávobhiḥ pṛthivī́m:

Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories:

abhí bhū *surpass* takes the acc. mahinā́ for mahimnā́: 90, 2. ´vam: acc. of dyú, 99, 5: cp. dyó, 102, 3. babhū́va: the pf.

here is equivalent to a pr; p. 342 *a*. In c babhū́va must be supplied with the repeated prp.; cp. note on ii 33 2. The cadence of c is irregular: – ⏑ ⏑ – instead of ⏑ – ⏑ –; cp. p 438, 3 *a*.

मित्राय पञ्च येमिरे | मित्राय । पञ्च । येमिरे ।
जना अभिष्टिशवसे । | जनाः । अभिष्टिऽशवसे ।
स देवान्विश्वान्बिभर्ति ॥ | सः । देवान् । विश्वान् । बिभर्ति ॥

Mitrā́ya páñca yemire
jánā abhiṣṭiśavase:
sá devā́n víśvān bibharti.

To Mitra, strong to help, the five peoples submit he supports all the gods.

páñca jánāh: *the five peoples*, here = all mankind. yemire: 3 pl pf Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr P. of bhr. víśvān: this is the regular word for *all* in the RV.. its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 *a*).

मित्रो देवेष्वायुषु | मित्रः । देवेषु । आयुषु ।
जनाय वृक्तबर्हिषे । | जनाय । वृक्तऽबर्हिषे ।
इष इष्टव्रता अकः ॥ | इषः । इष्टऽव्रताः । अकरित्यकः ॥

Mitró, devéṣu āyúṣu,
jánāya vrktábarhise
íṣa iṣṭávratā akah.

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭá-vratās: a Bv. agreeing with íṣas, food regulated by the ordinances which Mitra desires, i e. to be eaten according to fixed rules

BŔHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light Called the father of the gods, he is also said to have blown forth their births like a blacksmith Like Agni, he is both a domestic and a **brahmán** priest He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished He is often invoked with Indra, some of whose epithets, such as maghavan *bountiful* and vajrín *wielder of the bolt* he shares He has thus been drawn into the Indra myth of the release of the cows Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease

Bŕhaspati is a purely Indian deity The double accent and the parallel name Brahmanas páti indicate that the first member is the genitive of a noun bŕh, from the same root as **bráhman**, and that the name thus means 'Lord of prayer'

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period As the divine brahman priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī

१ यस्तस्तम्भ सहसा वि ज्मो अन्तान्
बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥

यः । तस्तम्भ । सहसा । वि । ज्मः । अन्तान् ।
बृहस्पतिः । त्रिऽसधस्थः । रवेण ।
तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
पुरः । विप्राः । दधिरे । मन्द्रऽजिह्वम् ॥

1 **yás tastámbha sáhasā ví jmó ántān**
Bŕhaspátis triṣadhasthó rávena,
tám pratnása ŕṣayo dídhiānāḥ
puró víprā dadhire mandrájihvam.

Brhaspati who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head.

tastámbha: the prp. heie follows the vb. and is separated ıt by an ınteıvenıng word: p 468, 20. ȷmás: gen. of jmá 2). Pronounce ȷmó antán (p 437 a 4) Cosmıc actions lıke expressed ın a aıe ascııbed to varıous deıties Bŕhaspátıs: that this cd. is not analysed in the Pada text, while ıts doublet ımaṇas pátı is treated as two separate words. trışadhasthás: s to the three sacrıficial fires and is a teım predominantly ed to Agnı, cp. v 11, 2 puróhıtam Agním náras trişathé sám īdhıre *men have lındled Agnı as theır domestıc prıest ın ıple seat*; on the accent see p. 455, 10 *c a*. rávena: referrıng to oud sound of the spells utteıed; the woıd ıs especıally used in exıon wıth the ıelease of the cows froın Vala; cp 4 c and 5 b. dadhıre: appoınted theır Purohıta, a term frequently applıed gnı, who is also contınually saıd to have been chosen prıest ıen.

यः सुप्रकेतं मदन्तो	धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।
ति अभि ये नस्ततस्रे ।	बृहस्पते । अभि । ये । नः । ततस्रे ।
सृप्रमदब्धमूर्वं	पृषन्तम् । सृप्रम् । अदब्धम् । ऊर्वम् ।
ति रक्षतादस्य योनिम् ॥	बृहस्पते । रक्षतात् । अस्य । योनिम् ॥

nétayaḥ supraketám mádanto
ıspate, abhí yé nas tatasré
ntam sṛprám ádabdham ūrvám;
ıspate, rákṣatād asya yónım.

Who with resoundıng gaıt, rejoıcıng, O Brhaspatı, for us have attacked the conspıcuous, varıegated, extensıve, unınjured herd O Brhaspatı, pıotect ıts dwellıng.

ıis ıs a very obscuıe stanza, the allusıons ın whıch can only be ectured. The subȷect of a–c is not ımprobably the ancıent ıts, mentıoned in 1 c, who wıth the aıd of Brhaspati recaptured cows confined ın the stronghold of Vala mádantas: beıng larated wıth Soma. tatasré: 3 pl. pf. Ā. of taṃs *shake* pŕṣan-: perhaps in allusıon to the dappled cows contaıned ın ıt. aketám: *easy to ıecognıze*, i.e. by theır lowıng, cp i. 62, 3

Bṛhaspati found the cows; the heroes roared (vāvaśanta) *with the ruddy kine* The fourth Pāda is a prayer to Bṛhaspati to protect the recovered kine. Pāda *c* is a Dvipadā hemistich: see p. 443 *a*. rákṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A *c*.

३ बृहस्पते या परमा परावद्
अत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा
मध्वः श्चोतन्त्यभितो विरप्शम् ॥

बृहस्पते । या । परमा । पराऽवत् ।
अतः । आ । ते । ऋतऽस्पृशः । नि । सेदुः ।
तुभ्यम् । खाताः । अवताः । अद्रिऽदुग्धाः ।
मध्वः । श्चोतन्ति । अभितः । विऽरप्शम् ॥

3 Bṛ́haspate, yā́ paramā́ parāvád,
átа ā́ ta ṛtaspṛ́śo ní ṣeduḥ.
túbhyaṃ khātā́ avatā́ ádridugdhā
mádhvaḥ ścotanti abhíto virapśám.

O Bṛhaspati, that which is the farthest distance, from thence (coming) *those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides*

áta ā́ ní ṣedur: cp ii. 35, 10 c. **ṛtaspṛ́śas**: perhaps the gods; or the ancient seers mentioned in 1 c and perhaps in 2: they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. **khātā́s . . . ádridugdhās**: two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. **mádhvas**: on this form of the gen. see p. 81, f. n. 12.

४ बृहस्पतिः प्रथमं जायमानो
महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण
वि सप्तरश्मिरधमत्तमांसि ॥

बृहस्पतिः । प्रथमम् । जायमानः ।
महः । ज्योतिषः । परमे । विऽओमन् ।
सप्तऽआस्यः । तुविऽजातः । रवेण ।
वि । सप्तऽरश्मिः । अधमत् । तमांसि ॥

4 Bṛ́haspátiḥ prathamáṃ jā́yamāno

Bṛhaspati when first being born from the great light in the highest

mahó jyótisah, paramé vioman,
saptaāsyas tuvijātó rávena
ví saptáraśmir adhamat tám-
āṃsi.

heaven, seven-mouthed, high-born, with his roar, seven-rayed, blew asunder the darkness.

mahás: abl. of máh, agreeing with jyótisas (cp 201 A 1). The Sun is probably meant; cp. ii 35, 10 c. saptā́syas in iv. 51, 4 is an epithet of Áṅgira (in iv 40, 1 Brhaspati is Āṅgirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra rávena: cp 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्वता गणेन
वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः
कनिक्रदद्वावशतीरुदाजत् ॥

सः । सुऽस्तुभा । सः । ऋक्वता । गणेन ।
वलम् । रुरोज । फलिऽगम् । रवेण ।
बृहस्पतिः । उस्रियाः । हव्यऽसूदः ।
कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭúbhā, sá ṛ́kvatā ganéna
valáṃ ruroja phaligáṃ rávena:
Bṛ́haspátir usríyā havyasūdah
kánikradad vā́vaśatīr úd ājat.

He with the well-praising, jubilant throng burst open with roar the enclosing cave · Brhaspati bellowing drove out the lowing ruddy kine that sweeten the oblation

ganéna: the Aṅgirases, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: Bṛ́haspátir bhinád ádriṃ, vidád gā́ḥ: sám usríyābhir vāvaśanta nárah *Brhaspati cleft the mountain, he found the cows, the heroes* (= the Angirases) *roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*. e. g. viii. 32, 25, yá udnā́ḥ phaligáṃ bhinán, nyàk síndhūṁr avā́sṛjat *who* (Indra) *cleft the receptacle of water* (and) *discharged the streams downwards*, in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighantuka it is given as a synonym of megha *cloud.* rávena: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sū́das: that is, with milk. kánikradat: intv pr pt of krand, cp. 173, 3, 174 *b*. vā́vaśatīs: intv pr. pt. of vāś (cp. 174)

६ एवा पित्रे विश्वदेवाय वृष्णे
यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो
वयं स्याम पतयो रयीणाम् ॥

एव । पित्रे । विश्वऽदेवाय । वृष्णे ।
यज्ञैः । विधेम । नमसा । हविःऽभिः ।
बृहस्पते । सुऽप्रजाः । वीरऽवन्तः ।
वयम् । स्याम । पतयः । रयीणाम् ॥

6 evá pitré viśvádevāya vṛ́ṣṇe
yajñáir vidhema, námasā, havírbhiḥ.
Bṛ́haspate, suprajā́ vīrávanto
vayáṃ siāma pátayo rayīṇā́m.

Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Bṛhaspati, with good offspring and heroes we would be lords of wealth.

evā́: with final vowel metrically lengthened. The sense of the pcl. here is: *such being the case* (cp 180). **pitré**: Bṛhaspati. The term is applied to Agni, Indra, and other gods. **vīrávantas**: that is, possessing warrior sons, cp i. 1, 3 c. **vayám**: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इद्राजा प्रतिजन्यानि विश्वा
शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति
वल्गूयति वन्दते पूर्वभाजम् ॥

सः । इत् । राजा । प्रतिऽजन्यानि । विश्वा ।
शुष्मेण । तस्थौ । अभि । वीर्येण ।
बृहस्पतिम् । यः । सुऽभृतम् । बिभर्ति ।
वल्गुऽयति । वन्दते । पूर्वऽभाजम् ॥

7 sá íd rā́jā prátijanyāni víśvā
śúṣmeṇa tasthāv abhí vīríeṇa,
Bṛ́haspátiṃ yáḥ súbhṛtaṃ bibhárti,
valgūyáti, vándate pūrvabhā́jam.

That king with his impulse and his heroism overcomes all hostile forces, who keeps Bṛhaspati well-nourished, honours him, and praises him as receiving the first (portion of the offering).

abhí: the prp., as often, here follows the vb. **súbhṛtaṃ bibhárti**: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on **yás**, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. **valgūyáti**: note that is denominative is treated as a cd. in the Pada text (cp. 175 A 1). **vabhā́jam**: predicative.

स इत्क्षेति सुधित ओकसि स्वे
तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते
यस्मिन्ब्रह्मा राजनि पूर्व एति ॥

सः । इत् । क्षेति । सुऽधितः । ओकसि । स्वे ।
तस्मै । इळा । पिन्वते । विश्वऽदानीम् ।
तस्मै । विशः । स्वयम् । एव । नमन्ते ।
यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

sá ít kṣeti sudhita ókasi své,
tásmā íḷā pinvate viśvadā́nīm;
tásmai víśah svayám evā́ namante,
yásmin brahmā́ rā́jani pū́rva éti.

That king dwells well-established in his own abode, to him the consecrated food always yields abundance; to him his subjects bow down of their own accord, with whom the priest has precedence

kṣeti: from 1. kṣi *possess* or *dwell*. sú-dhita: this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitá), the word is explained as su-hita in the AB ókasi své: cp své dáme in i. 1, 8 c. íḷā: explained as *food* (annam) in AB. viii. 26, 7, and as *earth* (bhūmi) by Sāyana yásmin rā́jani: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sá id rā́jā). pū́rva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha *thus one calls him a Purohita*; cp. also AB. viii. 1. 5: brahma khalu vai kṣatrāt pūrvam *the Brāhmaṇa certainly precedes the Kṣatriya.*

अप्रतीतो जयति सं धनानि
प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति
ब्रह्मणे राजा तमवन्ति देवाः ॥

अप्रतिऽइतः । जयति । सम् । धनानि ।
प्रतिऽजन्यानि । उत । या । सऽजन्या ।
अवस्यवे । यः । वरिवः । कृणोति ।
ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

ápratīto jayati sáṃ dhánāni
prátijanyāni utá yā́ sájanyā.
avasyáve yó várivah kṛṇóti
brahmáṇe rā́jā, tám avanti devā́h.

Unresisted he wins wealth both belonging to his adversaries and to his own people The king who for the priest desiring (his) *help procures prosperity, him the gods help.*

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

10 इन्द्रश्च सोमं पिबतं बृहस्पते
ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवो
ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥

इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते । अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति वृषण्ऽवसू । आ । वाम् । विशन्तु । इन्दवः । सुऽआभुवः । अस्मे इति । रयिम् । सर्वऽवीरम् । नि । यच्छतम् ॥

10 Índraś ca sómam pibatam, Bṛhaspate,
asmín yajñé mandasānā́, vṛ́ṣaṇ-vasū:
ā́ vām viśantu índavaḥ suā-bhúvo;
asmé rayím sárvavīram ní yachatam.

O Indra and Bṛhaspati, drink the Soma, rejoicing at this sacrifice, O ye of mighty wealth, let the invigorating drops enter you two; bestow on us riches accompanied altogether with sons.

Índraś ca: nom. for voc. (196 c a; cp. ca, p. 228, 1 and 1 a). pibatam: 2. du. ipv. of pā *drink*. mandasānā́: ao. pt. of mand = mad. vṛ́ṣaṇ-vasū: here vṛṣan = *mighty, great*; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as Pragṛhya with iti and then analysed, also that in the analysis the first member here appears not in its pause form vṛṣan (65) but in its Sandhi form with ṇ as not final. rayím sárvavīram: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). achatam: 2. ipv. pr. of yam. Here we

a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Bṛhaspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पत इन्द्र वर्धतं नः
सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्
जजस्तमर्यो वनुषामरातीः ॥

बृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मे इति ।
अविष्टम् । धियः । जिगृतम् । पुरम्ऽधीः ।
जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Bṛ́haspata, Indᵃra, várdhatam nah;
sácā sá vām sumatír bhūtu asmé.
avistam dhíyo; jigṛtám púraṃdhīr;
jajastám aryo vanúṣām árātīh.

O Bṛhaspati and Indra, cause us to prosper, let that benevolence of yours be with us. Favour (our) *prayers; arouse rewards, weaken the hostilities of foe and rivals.*

Bṛ́haspata Indra: contrary to the general rule the second voc. is here unaccented (p 465, 18 *a*), this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspatī. **Indra** must be pronounced trisyllabically (cp. p 15 *d*) **vām**: gen. (109 *a*) **bhūtu**: 3 s ipv. root ao of **bhū**. **asme**: loc. with **sácā** (177, 5) and (as in 10 d) Pragṛhya (26 *c*) **aviṣṭám**: 2. s. du. ipv of the **iṣ** ao. of **av** *favour* (145, 5) **jigṛtám** 2. du. red ao of **gṛ** *waken*; accented because beginning a new sentence (p 467 *b*). **dhiyas . . . puraṃdhīs**: these words often appear side by side and in contrast the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from **dhā** *bestow*) *of plenty* (púram an acc., cp. the Pada-pātha) **púraṃdhīs** here is also opposed to **árātīs** (lit *lack of liberality*) in d. **jajastám**: 2. du. ipv pf. of **jas**. **aryás**: gen. of **arí** (99, 3); cp. note on ii. 12, 4. The genitives **aryás** and **vanuṣām** are co-ordinate and dependent on **árātīs**; this appears from various parallel passages, as **aryó árātīh** *hostilities of the foe* (vi. 16, 27);

aghány aryó, vanúsām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii 83, 5). **abhītim aryó, vanusām śávāmsi** *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night She is young, being born again and again, though ancient Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven, her radiant beams appear like herds of cattle She drives away evil dreams, evil spirits, and the hated darkness She discloses the treasures concealed by darkness, and distributes them bountifully She awakens every living being to motion. When Usas shines forth, the birds fly up from their nests and men seek nourishment Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled She brings the gods to drink the Soma draught She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Usas is closely associated with the Sun She has opened paths for Sūrya to travel, she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover Sūrya follows her as a young man a maiden, she meets the god who desires her She thus comes to be spoken of as the wife of Sūrya But as preceding the Sun, she is occasionally regarded as his mother, thus she is said to arrive with a bright child She is also called the sister, or the elder sister, of Night (x 127), and their names are often conjoined as a dual compound (usásā-náktā and náktosásā) She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Usas is often associated with Agni, who is sometimes called her lover Usas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches She is also often connected with the twin gods of early morning, the Aśvins (vii 71) When the Aśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Usas brings the worshipper wealth and children, bestowing protectic and long life She confers renown and glory on all liberal benefactors ' the poet. She is characteristically bountiful (maghonī)

The name of Usas is derived from the root vas, *to shine*, forms ' which are often used with reference to her in the hymns in which she invoked.

iv. 51. Metre: **Triṣṭubh.**

१ इदमु त्यत्पुरुतमं पुरस्ताज् ज्योतिस्तमसो वयुनावदस्थात्। नूनं दिवो दुहितरो विभातीर् गातुं कृणवन्नुषसो जनाय ॥	इदम्। ऊं इति। त्यत्। पुरुऽतमम्। पुर स्तात्। ज्योतिः। तमसः। वयुनऽवत्। अस्थात्। नूनम्। दिवः। दुहितरः। विऽभातीः। गातुम्। कृणवन्। उषसः। जनाय ॥
1 idám u tyát purutámam purástāj jyótis támaso vayúnāvad asthāt. nūnám divó duhitáro vibhātír gātum kṛṇavann Uṣáso jánāya.	*This familiar, most frequent ligh in the east, with clearness has stoo* (forth) *from the darkness. No may the Dawns, the daughters o the sky, shining afar, make a pat for man*

tyád: see p. 297, 5. purutámam: because appearing ever; morning, hence Uṣásas *the Dawns* in d támasas: abl dependen on asthāt = úd asthāt. The word vayúna, though very frequentl; used, is still somewhat uncertain in meaning The commentator explain it variously as mārga *road*, prajñāna *cognition*, and kānt *beauty* Pischel favours the first of these Sāyana here explain vayunāvat as 'very beautiful or possessed of knowledge = showin; everything'. It probably here means 'making the way clear', cp gātum in d. nūnám. note that in the RV this word alway means *now*. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl throughout this hymn gātúm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse ' kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind. akurvan.

२ अस्थुरु चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारो-
च्छन्तीरव्रञ्छुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुरस्तात् ।
मिताःऽइव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । व्रजस्य । तमसः । द्वारा ।
उच्छन्तीः । अव्रन् । शुचयः । पावकाः ॥

2 asthur u citrá Uṣásaḥ purástān,
mitā iva sváravŏ adhvaréṣu.
vi ū vrajásya támaso duā́rā
uchántīr avrañ chúcayaḥ pa-
vākā́ḥ.

The brilliant Dawns have stood in the east, like posts set up at sacrifices. Shining they have unclosed the two doors of the pen of darkness, bright and purifying.

Uṣásas: that is, each of the preceding Dawns and the present one. mitā́s: pp. of mi *fix*. sváravas: that is, shining with ointment; cp. i. 92, 5: svárum ná péśo vidátheṣu áñjañ, citrám divó duhitā́ bhānum aśret *the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament* (of the sacrifice) Note that u in c is lengthened though followed by two consonants (p. 437 *a* 3). vrajásya: a simile with iva omitted; cp i. 92, 4, gā́vo ná vrajám ví Uṣā́ āvar támaḥ *Dawn has unclosed the darkness as the cows their stall.* dvā́rā: the two folds of the door, the dual of dvā́r often being used thus vi: to be taken with avran, 3 pl. root ao. of vṛ *cover*. uchántīs: pr. pt. of 1. vas *shine*. śucáyaḥ pāvakā́ḥ: these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 *a*.

३ उच्छन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्व-
बुध्यमानास्तमसो विमध्ये ॥

उच्छन्तीः । अद्य । चितयन्त । भोजान् ।
राधःऽदेयाय । उषसः । मघोनीः ।
अचित्रे । अन्तरिति । पणयः । ससन्तु ।
अबुध्यमानाः । तमसः । विऽमध्ये ॥

3 uchántīr adyá citayanta bhojā́n
rādhodéyāya Uṣáso maghónīḥ.

Shining to-day may the bounteous Dawns stimulate the liberal to the

acitré antáh panáyah sasantu, ábudhyamānās támaso víma-dhye.

giving of wealth. In obscurity let the niggards sleep, unwakening in the midst of darkness

citayanta: 3. pl. Ā. inj.; explained by Sāyana as an indicative · **prajñāpayanti** *they instruct.*

४ कुवित्स देवीः सनयो नवो वा
यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे
सप्तास्ये रेवती रेवदूष ॥

कुवित् । सः । देवीः । सनयः । नवः । वा ।
यामः । बभूयात् । उषसः । वः । अद्य ।
येन । नवऽग्वे । अङ्गिरे । दशऽग्वे ।
सप्तऽआस्ये । रेवतीः । रेवत् । ऊष ॥

4 **kuvít sá, devīh, sanáyo návo vā yā́mo babhūyā́d, Usaso, vŏ adyá : yénā Návagve, Áṅgire, Dáśagve sáptaāsye, revatī, revád ūsá?**

Should this be an old course or a new for you to-day, O divine Dawns (is it that) *by which ye have shone wealth, ye wealthy ones, upon Navagva, Angira, and Daśagva the seven-mouthed?*

babhūyā́t: op. pf. of **bhū**, accented on account of **kuvít** (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Angiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in **saptásyo** is uncertain, in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Angiras, Daśagva and Brhaspati. **revatī revát**: these words are found connected in other passages also. **ūsá**: 2. pl. pf. act. of 1. **vas** *shine.*

५ यूयं हि देवीरृतयुग्भिरश्वैः
परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं
द्विपाच्चतुष्पाच्चरथाय जीवम् ॥

यूयम् । हि । देवीः । ऋतयुक्ऽभिः । अश्वैः ।
परिऽप्रयाथ । भुवनानि । सद्यः ।
प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
द्विऽपात् । चतुःऽपात् । चरथाय । जीवम् ॥

5 yūyám hí, devīr, ṛtayúgbhir áśvaih
pariprayāthá bhúvanāni sadyah,
prabodháyantīr, Uṣasah, sasántam,
dvipác cátuṣpāc caráthāya jīvám.

For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

pariprayāthá. accented owing to **hí**; on the accentuation of verbal prepositions see p. 469 B *a* **prabodháyantīs**: cp. i. 92, 9, **víśvam jīvám caráse bodháyantī** *wakening every living soul to move.* **cátuspād**: note that **catúr** when accented as first member of a cd shifts its accent to the first syllable. This word, **dvipád** and **jīvám** are all neuter

६ क्वं स्विदासां कतमा पुराणी
यया विधाना विदधुरृभूणाम्।
शुभं यच्छुभ्रा उषसश्चरन्ति
न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्वं। स्वित्। आसाम्। कतमा। पुराणी।
यया। विऽधाना। विऽदधुः। ऋभूणाम्।
शुभम्। यत्। शुभ्राः। उषसः। चरन्ति।
न। वि। ज्ञायन्ते। सऽदृशीः। अजुर्याः॥

6 kúa svíd āsāṃ katamā́ purāṇī́
yáyā vidhā́nā vidadhúr ṛbhūṇā́m?
śúbhaṃ yác chubhrā́ Uṣásaś cáranti,
ná ví jñāyante sadṛ́śīr ajuryā́ḥ.

Where, pray, and which ancient one of them (was it) *at which they* (the gods) *imposed the tasks of the Ṛbhus? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.*

āsām: of the dawns **yáyā**: in a temporal sense = at whose time. **vidadhúr**: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four, cp. i. 161, 2: **ékaṃ camasáṃ catúrah kṛṇotana, tád vo devā́ abruvan** '*make the one bowl four*', *that the gods said to you*; that was one of their **vidhā́nā** *tasks*. **śúbham**: cognate acc. **ná ví jñāyante**: they are always the same; cp. i. 92, 10, **púnaḥ-punar jā́yamānā purāṇī́ samānáṃ várṇam abhí śúmbhamānā** *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता भद्रा उषसः पुरासुर्
अभिष्टिद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः
स्तुवञ्छंसन्द्रविणं सद्य आप ॥

ताः । घ । ताः । भद्राः । उषसः । पुरा । आसुः ।
अभिष्टिऽद्युम्नाः । ऋतजातऽसत्याः ।
यासु । ईजानः । शशमानः । उक्थैः ।
स्तुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

7 tá ghā tá bhadrá Uṣásaḥ purásur,
abhiṣṭídyumnā ṛtájātasatyāḥ;
yásu ījānáḥ śaśamāná ukthaíḥ
stuváñ, cháṃsan, drávinaṃ sadyá ápa.

Those indeed, those Dawns have formerly been auspicious, splendid in help, punctually true; at which the strenuous sacrificer with recitations praising, chanting, has at once obtained wealth.

On purá with pf see 213 A. ījānás: pf. pt. Ā. of yaj *sacrifice.* śaśamāná: pf pt. Ā. of śam *labour* stuváñ cháṃsan = stuván + śáṃsan (40, 1) The general meaning of the stanza is former dawns have brought blessings to the sacrificer, may they do so now.

८ ता आ चरन्ति समना पुरस्तात्
समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना
गवां न सर्गा उषसो जरन्ते ॥

ताः । आ । चरन्ति । समना । पुरस्तात् ।
समानतः । समना । पप्रथानाः ।
ऋतस्य । देवीः । सदसः । बुधानाः ।
गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tá á caranti samaná purástāt,
samānátaḥ samaná papratháānáḥ.
ṛtásya devíh sádaso budhāná,
gávāṃ ná sárgā, Uṣáso jarante.

They approach equally in the east, spreading themselves equally from the same place The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active.

samanā́: always in the same way. samānatás; cp. i. 124, 3: prajānatī iva, ná díśo mināti *as one who knows* (the way), *she loses not her direction* ṛtásya sádasah: abl. dependent on budhānā́ḥ (cp. 10); cp. i. 124, 3, ṛtásya pánthām ánv eti sādhú *she follows straight the path of order.* budhānā́s: ao. pt, *awaking* (intr.), not = bodhayantyas *wakening* (trans.) according to Sāyaṇa, when Ā. and without an object. budh is intr, cp ábodhi *has awoke,* said of Uṣas (i 92, 11; iii 61, 6; vii 80, 2). gavā́m ná sárgāh: cp. iv. 52, 5, práti bhadrā́ adṛksata gávām sárgā ná raśmáyah *the auspicious rays* (of dawn) *have appeared like kine let loose.* jarante: *are awake = are active, are on the move* (cp. ā́ caranti in a and 9 a, b); *are praised* (stūyante) according to Sāyaṇa.

९ ता इन्वे३व समना समानीर्	ताः । इत् । नु । एव । समना । समानीः ।
अमीतवर्णा उषसश्चरन्ति ।	अमीतऽवर्णाः । उषसः । चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः	गूहन्तीः । अभ्वम् । असितम् । रुशत्ऽभिः ।
शुक्रास्तनूभिः शुचयो रुचानाः ॥	शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā́ ín nú evá samanā́ samānī́r,
ámītavarnā Uṣásaś caranti.
gū́hantīr ábhvam ásitam, rúśad-
bhiḥ
śukrā́s tanū́bhih, śúcayo, ruc-
ānā́ḥ.

Those Dawns even now equally the same, of unchanged colour, move on, concealing the black monster, bright with gleaming forms, brilliant, beaming.

On the accentuation of nv èvá see p. 450, 2 *b*. ábhvam: cp. i. 92, 5, bā́dhate kṛsṇám ábhvam *she drives away the black monster* (of night) ruśadbhis: m. form irregularly agreeing with the f. tanū́bhis Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e.g priyébhis, but pitṛ́ऽbhis

१० रयिं दिवो दुहितरो विभातीः	रयिम् । दिवः । दुहितरः । विऽभातीः ।
प्रजावन्तं यच्छतास्मासु देवीः ।	प्रजाऽवन्तम् । यच्छत । अस्मासु । देवीः ।

स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥

स्योनात् । आ । वः । प्रतिऽबुध्यमानाः । सुऽवीर्यस्य । पतयः । स्याम ॥

10 rayím, divo duhitaro, vibhātīḥ prajā́vantam yachatāsmā́su, devīḥ.
sionā́d ā́ vah pratibúdhyamānāḥ, suvīriasya pátayaḥ siāma.

O daughters of Heaven, do ye shining forth bestow on us, goddesses, wealth accompanied by offspring. Awaking from our soft couch towards you, we would be lords of a host of strong sons.

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat (200 A 1). **pratibúdhyamānās:** with ā́ and abl, cp budhānā́ with abl. in 8 c.

११ तद्वो दिवो दुहितरो विभातीर् उप ब्रुव उषसो यज्ञकेतुः । वयं स्याम यशसो जनेषु तद्द्यौश्च धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विऽभातीः । उप । ब्रुवे । उषसः । यज्ञऽकेतुः । वयम् । स्याम । यशसः । जनेषु । तत् । द्यौः । च । धत्ताम् । पृथिवी । च । देवी ॥

11 tád vo, divo duhitaro, vibhātī́r upa bruva, Uṣaso, yajñáketuḥ:
vayám siāma yaśáso jáneṣu;
tád Dyáuś ca dhattā́m Pṛthivī́ ca devī́.

For that I whose banner is the sacrifice, O daughters of Heaven, implore you that shine forth, O Dawns · we would be famous among men; let Heaven and the goddess Earth grant that.

vibhātī́r: to be taken with vas. **úpa bruve:** with two acc. (p. 304, 2). **yajñáketus:** the singer thus describes himself; in i. 113, 19 the Dawn is called **yajñásya ketúḥ** *the signal of the sacrifice.* **yaśáso** (accent, p. 453, 9 A *a*) **jáneṣu:** this phrase frequently occurs in prayers. **vayám:** the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl, so as to include the others who are present. **dhattā́m:** 3. du. of dhā, accented, though not beginning a sentence, because of **ca . . . ca** (see p. 468 B)

AGNÍ

See Introduction to i 1 on the nature of Agni.

v. 11. Metre: Jagatī

१ जनस्य गोपा अजनिष्ट जागृविर्	जनस्य। गोपाः। अजनिष्ट। जागृविः।
अग्निः सुदक्षः सुविताय नव्यसे।	अग्निः। सुऽदक्षः। सुविताय। नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा	घृतऽप्रतीकः। बृहता। दिविऽस्पृशा।
द्युमद्वि भाति भरतेभ्यः शुचिः॥	द्युऽमत्। वि। भाति। भरतेभ्यः। शुचिः॥

1 Jánasya gopā́ ajaniṣṭa jā́gṛvir
Agníḥ sudákṣaḥ suvitā́ya návyase.
ghṛtápratīko bṛhatā́ divispṛ́śā
dyumád ví bhāti bharatébhyaḥ śuciḥ.

Guardian of the people, watchful, most skilful, Agni has been born for renewed welfare. Butter-faced, bright, he shines forth brilliantly for the Bharatas with lofty, heaven-touching (flame).

9 gopā́s: 97, 2 ajaniṣṭa: is ao. of jan *generate*. su-dákṣas: a Bv. (p. 455 *c a*) suvitā́ya: final dat. (p. 314, B 2) návyase: dat. of cpv. of náva *new* ghṛtá-pratīkas: cp. yásya prátīkam ā́hutaṃ ghṛténa *whose face is sprinkled with butter* (vii. 8, 1) as an analysis of the cd. bṛhatā́: supply téjasā. bharatébhyas: for the benefit of (p 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम्	यज्ञस्य। केतुम्। प्रथमम्। पुरःऽहितम्।
अग्निं नरस्त्रिषधस्थे समीधिरे।	अग्निम्। नरः। त्रिऽसधस्थे। सम्। ईधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि	इन्द्रेण। देवैः। सऽरथम्। सः। बर्हिषि।
सीदन्नि होता यजथाय सुक्रतुः॥	सीदत्। नि। होता। यजथाय। सुऽक्रतुः॥

10 2 yajñásya ketúṃ, prathamáṃ puróhitam,
Agníṃ náras, triṣadhasthé sám īdhire.

As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) *on the same car with Indra*

índrena deváiḥ sarátham sá barhísi	*and the gods may that most wise*
sídan ní hótā yajáthāya sukrátuh.	*Invoker sit down on the sacrificial grass for sacrifice.*

ketúm: in apposition to **Agním**, in allusion to the smoke of sacrifice; cp. VIII. 44, 10, **hótāram . . . dhūmáketum . . . yajñánām ketúm** *the Invoker, the smoke-bannered banner of sacrifices*; cp. 3 d. **prathamám**: first-appointed in order of time. **puróhitam**: see i 1, 1. **náras**: N. pl of **nṛ́** (p 91). **tri-ṣadhasthé**: on the three sacrificial altars; Sandhi 67 *b*. **sám īdhire**: pf. of **idh** *kindle*, *have kindled* and still kindle (cp. p 342 *a*). **sárathaṃ**: adv. governing **índrena** and **deváis** (cp. p. 309, 2). **sídan ní**: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). **yajáthāya**: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मात्रोः शुचिर्	असम्ऽमृष्टः । जायसे । मात्रोः । शुचिः ।
मन्द्रः कविरुदतिष्ठो विवस्वतः ।	मन्द्रः । कविः । उत् । अतिष्ठः । विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत	घृतेन । त्वा । अवर्धयन् । अग्ने । आऽहुत ।
धूमस्ते केतुरभवद्दिवि श्रितः ॥	धूमः । ते । केतुः । अभवत् । दिवि । श्रितः ॥

3 **ásammṛṣṭo jāyase mātᵃróh śúcir.**	*Uncleansed thou art born bright from thy two parents.*
mandráh kavír úd atíṣṭho Vivásvatah	*Thou didst arise as the gladdening sage of Vivasvant.*
ghṛténa tvāvardhayann, Agna āhuta,	*With butter they strengthened thee, O Agni, in whom the offering is poured.*
dhūmás te ketúr abhavad diví śritáḥ.	*Smoke became thy banner that reached to the sky.*

ásam-mṛṣtas: pp. of **mṛj** *wipe*, opposed to **śúcis**, though uncleansed, yet bright. **mātrós**: abl. du.: the two fire sticks, from which Agni is produced by friction. **ud atiṣṭhas**: 3. s. ipf of **sthā** *stand*. **Vivásvatas**: gen. dependent on **kavís**, *the sage* (a common designation of Agni) *of Vivasvant* the first [illegible]

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. **avardhayan**: that is, made the fire burn up with the ghee poured into it, explained by **ā-huta**. **dhūmás**, &c.: affords an analysis of Agni's epithet **dhūmáketu** (cp. note on 2 a). **diví**: loc of the goal (p 325 *b*) Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निर्नो यज्ञमुप वेतु साधुया-	अग्निः । नः । यज्ञम् । उप । वेतु । साधुऽया ।
ग्निं नरो वि भरन्ते गृहेगृहे ।	अग्निम् । नरः । वि । भरन्ते । गृहेऽगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनो	अग्निः । दूतः । अभवत् । हव्यऽवाहनः ।
ऽग्निं वृणाना वृणते कविक्रतुम् ॥	अग्निम् । वृणानाः । वृणते । कविऽक्रतुम् ॥

4 **Agnír no yajñám úpa vetu sādhuyā́** **Agním náro ví bharante gṛhé-gṛhe.** **Agnír dūtó abhavad dhavyavā́hano** **Agním vṛṇānā́ vṛṇate kavíkratum.**	*Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations In choosing Agni they choose one who has the wisdom of a seer.*

vetu: 3. s ipv. of **vī**. **bharante**: see note on **bhṛ**, ii. 33, 10 a. **gṛhé-gṛhe**: 189 C *a* **dūtás**: Agni is characteristically a messenger as an intermediary between heaven and earth. **dhavyavā́hanas**: Sandhi, 54. **vṛṇānā́s**: pr. pt. A. of 2. **vṛ**, *choosing Agni* as their priest. **vṛṇate**: 3. pl. pr. A of 2 **vṛ**.

५ तुभ्येदमग्ने मधुमत्तमं वचस्	तुभ्य । इदम् । अग्ने । मधुमत्ऽतमम् । वचः ।
तुभ्यं मनीषा इयमस्तु शं हृदे ।	तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीर्	त्वाम् । गिरः । सिन्धुम्ऽइव । अवनीः । महीः ।
आ पृणन्ति शवसा वर्धयन्ति च ॥	आ । पृणन्ति । शवसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-tamam vácas,
túbhyam manīṣā́ iyám astu śáṃ hṛdé.
tuā́ṃ gírah, síndhum ivāvánīr mahī́r,
ā́ pṛṇanti śávasā, vardháyanti ca.

For thee, O Agni, let this most honied speech, for thee this prayer be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee.

túbhya: this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v 30, 6) to be read with hiatus. manīsā́ iyám: in this and two other passages of the RV the ā of manīṣā́ is not contracted in the Saṃhitā text, because it precedes the caesura. śám: in apposition, *as a delight* or *comfort*. síndhum iva: this simile occurs elsewhere also; thus Índram ukthā́ni vāvṛdhuh, samudrám iva síndhavah *the hymns strengthen Indra as the rivers the sea*. ā́ pṛṇanti: from pṝ *fill* śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh *grow*; accent, p. 466, 19 *a*.

६ त्वामग्ने अङ्गिरसो गुहा हितम्
अन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्
त्वामाहुः सहसस्पुत्रमङ्गिरः ॥

त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
अनु । अविन्दन् । शिश्रियाणम् । वनेऽवने ।
सः । जायसे । मथ्यमानः । सहः । महत् ।
त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuā́m, Agne, Áṅgiraso gúhā hitám
ánv avindañ chiśriyāṇáṃ vánevane.
sá jāyase mathyámānaḥ sáho mahát:
tuā́m āhuh sáhasas putrám, Aṅgirah.

Thee, O Agni, the Angirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength: they call thee the son of strength, O Angiras.

Áṅgirasas: an ancient priestly family (cp. x. 14, 3–6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gúhā hitám** *placed* (pp. of **dhā**) *in hiding, concealed*, explained by **śiśriyāṇám váne**; *having betaken himself* (pf. pt. of **śri**) *to, resting in*, all *wood*. **ánv avindan**: *they found* him *out* as a means of sacrifice; Sandhi, 40. **váne-vane**: 189 C *a*. **sá**: *as such* = as found in wood (cp. p. 294 *b*). **mathyámānas**: pr. pt. ps. of **math** *stir*, being produced by the friction of the kindling sticks. **sáho mahát**: cognate acc. = *with mighty strength* (cp. **sáhasā yó mathitó jāyate nṛ́bhiḥ** *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called **sáhasas putrám** *son of strength*: this, or **sáhasaḥ sūnúḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 *a*. **Áṅgiras**: see note on a.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (**ásura**) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5–8. 10. **Triṣṭubh**; 2–4. **Jagatī**; 9. **Anuṣṭubh**.

अच्छा वद तवसं गीर्भिराभिः	अच्छ । वद । तवसम् । गीःऽभिः । आभिः ।
स्तुहि पर्जन्यं नमसा विवास ।	स्तुहि । पर्जन्यम् । नमसा । आ । विवास ।
कनिक्रदद्वृषभो जीरदानू	कनिक्रदत् । वृषभः । जीरऽदानुः ।
रेतो दधात्योषधीषु गर्भम् ॥	रेतः । दधाति । ओषधीषु । गर्भम् ॥

1 ácha vada tavásaṃ gīrbhír ābhíḥ;
stuhí Parjányaṃ; námasā́ vivāsa.
kánikradad vṛṣabhó jīrádānū
réto dadhāti óṣadhīṣu gárbham.

Invoke the mighty one with these songs, praise Parjanya; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

ácha: with final vowel metrically lengthened in the second syllable of the Pāda. **vada**: the poet addresses himself. **vivāsa**: ds. of van *win*. **kánikradat**: see iv. 50, 5 d. **vṛṣabhás**: Parjanya. **jīrádānū**: Sandhi, 47; his quickening gift is rain = **rétas** in d. **gárbham**: as apposition to **rétas**, Parjanya quickens the growth of plants with rain.

२ वि वृक्षान् हन्त्युत हन्ति रक्षसो
विश्वं बिभाय भुवनं महावधात्।
उतानागा ईषते वृष्ण्यावतो
यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः॥

वि। वृक्षान्। हन्ति। उत। हन्ति। रक्षसः।
विश्वम्। बिभाय। भुवनम्। महाऽवधात्।
उत। अनागाः। ईषते। वृष्ण्यऽवतः।
यत्। पर्जन्यः। स्तनयन्। हन्ति। दुःऽकृतः॥

2 ví vṛkṣā́n hanti utá hanti rakṣáso:
víśvaṃ bibhāya bhúvanaṃ mahā́vadhāt.
utā́nāgā īṣate vṛ́ṣṇiāvato,
yát Parjányaḥ stanáyan hánti duṣkṛ́taḥ.

He shatters the trees and he smites the demons: the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

bibhāya: pf. of bhī = pr. (p. 342 *a*). **mahā́vadhāt**: a Bv. owing to its accent (p. 455 *c*). **vṛ́ṣṇyāvatas**: Parjanya; abl. with verbs of fearing (p. 316 *b*). **ánāgās**: with irr. accentuation of the privative an- in a Bv. (p. 455 *c α* and f. n. 2). This word is here contrasted with **duṣkṛ́tas**; hence the **utá** before it has the force of *even*. On the internal Sandhi of **duṣkṛ́t** see 43, 2 *a*.

३ रथीव कशयाश्वाँ अभिक्षिपन्
आविर्दूतान्कृणुते वर्ष्याँ३ अह।

रथीऽइव। कशया। अश्वान्। अभिऽ
क्षिपन्।

दूरात्सिंहस्य स्तनथा उदीरते
यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥

आविः । दूतान् । कृणुते । वर्ष्यान् । अह ।
दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
यत् । पर्जन्यः । कृणुते । वर्ष्यम् । नभः ॥

3 rathī́ iva káśayā́śvām̐ abhikṣipánn,
āvír dūtā́n kṛṇute varṣiā́m̐ áha.
dūrā́t siṃhásya stanáthā úd īrate,
yát Parjányaḥ kṛṇuté varṣiam nábhaḥ.

Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.

rathī N. of rathín, much less common than rathī́, N. rathī́s. The contraction rathīva also occurs in x. 51, 6; rathī́r iva is much commoner and would have been metrically better here. dūtā́n: the clouds. siṃhásya stanáthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varsyàm: predicative acc.; on the accent of this form and of varṣyā̀n in b, see p. 450, 2 *b*. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत
उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विऽद्युतः ।
उत् । ओषधीः । जिहते । पिन्वते । स्व१
रिति स्वः ।
इरा । विश्वस्मै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prá vā́tā vā́nti; patáyanti vidyútaḥ;
úd óṣadhīr jíhate; pínvate súaḥ.
írā víśvasmai bhúvanāya jāyate,
yát Parjányaḥ pṛthivī́ṃ rétasā́vati.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens the earth with seed.

vánti, jíhate (2. hā *go*) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A *a*); cp. also note on bā́dhate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2–4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

५ यस्य॑ व्र॒ते पृ॑थि॒वी नन्न॑मीति॒ यस्य॑ व्र॒ते श॒फव॒ज्जर्भु॑रीति । यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पाः स नः॑ पर्जन्य॒ महि॒ शर्म॑ यच्छ ॥

यस्य॑ । व्र॒ते । पृ॒थि॒वी । नन्न॑मीति । यस्य॑ । व्र॒ते । श॒फऽव॑त् । जर्भु॑रीति । यस्य॑ । व्र॒ते । ओष॑धीः । वि॒श्वऽरू॑पाः । सः । नः॒ । प॒र्ज॒न्य॒ । महि॑ । शर्म॑ । य॒च्छ॒ ॥

5 yásya vraté pṛthiví nánnamīti;
yásya vraté śaphávaj járbhurīti,
yásya vratá óṣadhīr viśvá-rūpāḥ:
sá naḥ, Parjanya, máhi śárma yacha.

In whose ordinance the earth bends low; in whose ordinance hoofed animals leap about; in whose ordinance plants are omniform, as such, O Parjanya, bestow mighty shelter on us.

yásya vraté: that is, in obedience to whose law nánnamīti: int. of nam (see 173, 2 *b*; 172 *a*) śaphávat: *that which has hoofs*, used as a n. collective. járbhurīti: int. of bhur *quiver* (174 *a*). óṣadhīs the following adj viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom corr. followed by the voc.: *as such, O Parjanya.* yacha: ipv. of yam.

६ दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒ प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धाराः॑ । अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुनेह्य॒पो नि॑षि॒ञ्चन्नसु॑रः पि॒ता नः॑ ॥

दि॒वः । नः॒ । वृ॒ष्टिम् । म॒रु॒तः॒ । र॒री॒ध्व॒म् । प्र । पि॒न्व॒त॒ । वृष्णः॑ । अश्व॑स्य । धाराः॑ । अ॒र्वाङ् । ए॒तेन॑ । स्त॒न॒यि॒त्नुना॑ । आ । इ॒हि॒ । अ॒पः । नि॒ऽसि॒ञ्चन् । असु॑रः । पि॒ता । नः॒ ॥

6 divó no vṛṣṭím, Maruto rarī-dhvam:

Give us, O Maruts, the rain

prá pinvata vŕ̥ṣṇo áśvasya dhā́-
rāḥ.
arvā́ṅ eténa stanayitnúnéhi,
apó niṣiñcánn ásuraḥ pitā́ nah.

of your stallion. Hither with this thunder come, pouring down the waters as the divine spirit our father.

divás: this might be abl., *from heaven*, as it is taken to be by Sāyana, but it is more probably gen., being parallel to áśvasya dhā́rāḥ in b; cp ix. 57, 1, prá te dhā́rā, divó ná, yanti vr̥ṣṭáyaḥ *thy streams go forth like the rains of heaven.* rarīdhvam: 2. pl. pr. ipv of rā *give* (cp. p. 144, B 1 *a*). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii 34, 13). vŕ̥ṣṇo áśvasya: = *stallion.* In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náihi; -néhi is based on the artificial contraction -nā́ (=-nā á)+ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra ā́ ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vr̥ṣṭím in a and dhā́rās in b. ásurah pitā́ nah: as appositional subject of the sentence, with the 2. ipv íhi; cp. sá in 5 d with the voc Parjanya and the 2 ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा
उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं
समा भवन्तूद्वतो निपादाः ॥

अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः ।
उदन्ऽवता । परि । दीय । रथेन ।
दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्चम् ।
समाः । भवन्तु । उत्ऽवतः । निऽपादाः ॥

7 abhí kranda; stanáya; gárbham
ā́ dhā;
udanvátā pári dīyā ráthena.
dŕ̥tim sú karṣa víṣitam nía-
ñcam:
samā́ bhavantu udváto nipādā́h.

Bellow towards us; thunder; deposit the germ, fly around with thy water-bearing car. Draw well thy water-skin unfastened downward let the heights and valleys be level

stanáya: accented as forming a new sentence. **gárbham**: cp. 1 d, **réto dadhāti óṣadhīṣu gárbham. dhās**: 2. s. root ao. sb. of 1. **dhā. dīyā**: with final vowel metrically lengthened. **dṛ́tim**: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water carriers. **víṣitam** (from **si** *tie*): *untied* so as to let the water run out. **nyàñ-cam**: predicative: = so that the untied orifice turns downward. **samás**: that is, may the high and the low ground be made level by the surface of the water covering both.

८ म॒हान्तं॒ कोश॒मुद॑चा॒ नि षि॑ञ्च॒
स्यन्द॑न्तां कु॒ल्या विषि॑ताः पु॒रस्ता॑त् ।
घृ॒तेन॒ द्यावा॑पृथि॒वी व्यु॑न्धि
सु॒प्र॒पा॒णं भ॑व॒त्व॒घ्न्याभ्यः॑ ॥

म॒हान्त॑म् । कोश॑म् । उत् । अ॒च॒ । नि । सि॒ञ्च॒ ।
स्यन्द॑न्ताम् । कु॒ल्याः॑ । वि॒ऽसि॑ताः । पु॒रस्ता॑त् ।
घृ॒तेन॑ । द्यावा॑पृथि॒वी इति॑ । वि । उ॒न्धि॒ ।
सु॒ऽप्र॒पा॒नम् । भ॒व॒तु॒ । अ॒घ्न्याभ्यः॑ ॥

8 mahā́ntaṃ kóśam úd acā, ní ṣiñca;
syándantāṃ kulyā́ víṣitāḥ purástāt
ghṛténa dyā́vāpṛthiví ví undhi;
suprapāṇáṃ bhavatu aghniā́bhyaḥ.

Draw up the great bucket, pour it down; let the streams released flow forward. Drench heaven and earth with ghee; let there be a good drinking place for the cows.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. **aca**: metrical lengthening of the final a. **ní ṣiñca**: Sandhi, 67 c. **purás-tāt**: according to Sāyaṇa *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. **ghṛténa**: figuratively of rain, because it produces fatness or abundance. **dyā́vāpṛthiví**: Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). **undhi**: 2 s. ipv. of **ud** *wet* = unddhi. This Pāda is equivalent in sense to 7 d. **suprapāṇám**: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 *b*).

९ यत्पर्जन्य कनिक्रदत्
स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते
यत्किं च पृथिव्यामधि ॥

यत् । पर्जन्य । कनिक्रदत् ।
स्तनयन् । हंसि । दुःऽकृतः ।
प्रति । इदम् । विश्वम् । मोदते ।
यत् । किम् । च । पृथिव्याम् । अधि ॥

9 yát, Parjanya, kánikradat,
stanáyan háṃsi duṣkṛ́taḥ,
prátīdáṃ víśvaṃ modate,
yát kíṃ ca pṛthivyā́m ádhi.

When, O Parjanya, bellowing aloud, thundering, thou smitest the evil-doers, this whole world exults, whatever is upon the earth

yát Parjanya: cp. 2 d. háṃsi: 2. s. pr of han (66 A 2). yát kim ca: indefinite prn., *whatever* (19 *b*), explains idáṃ víśvam *this world*; if a verb were expressed it would be bhávati.

१० अवर्षीर्वर्षमुदु षू गृभाया-
कर्धन्वान्यत्येतवा उं ।
अजीजन ओषधीर्भोजनाय कम्
उत प्रजाभ्योऽविदो मनीषाम् ॥

अवर्षीः । वर्षम् । उत् । ऊं इति । सु ।
गृभाय ।
अकः । धन्वानि । अतिऽएतवै । ऊं इति ।
अजीजनः । ओषधीः । भोजनाय । कम् ।
उत । प्रऽजाभ्यः । अविदः । मनीषाम् ॥

10 ávarṣīr varṣám: úd u ṣū́ gṛ-
bhāya;
ákar dhánvāni átietavā́ u.
ájījana óṣadhīr bhójanāya kám;
utá prajā́bhyo avido manīṣā́m.

Thou hast shed rain: now wholly cease; thou hast made the deserts passable again. Thou hast made the plants to grow for the sake of food; and thou hast found a hymn of praise from (thy) *creatures.*

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

ávarṣīs: 2 s. s ao. of **vṛs**. **u ṣū**: on the Sandhi see 67 *c*; on the meaning of the combination, see under **u** and **sú**, 180. **gṛbhāya**: this pr. stem is sometimes used beside **gṛbhṇā́ti**. **ákar**: 2 s root ao. of **kṛ**. **áti-etavái**: cp. p. 463, 14 *b a*. **ájījanas**: cp. I d and 4 b. **kám**: see 180. Here we have the exceptional intrusion of a Jagatī Pāda in a Triṣṭubh stanza (p 445, f. n 7). **avidas**: a ao. of **vid** *find, thou hast found = received.* **prajā́bhyas**: abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢÁN

This god is celebrated in eight hymns, five of which occur in the sixth Mandala His individuality is vague, and his anthropomorphic traits are scanty His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad His car is drawn by goats instead of horses. His characteristic food is gruel (**karambhá**).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband He is connected with the marriage ceremonial in the wedding hymn (x 85) With his golden aerial ships Pūṣan acts as the messenger of Sūrya He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth, he goes to and returns from both the beloved abodes He conducts the dead on the far-off path of the Fathers He is a guardian of roads, removing dangers out of the way, and is called 'son of deliverance' (**vimúco nápāt**). He follows and protects cattle, bringing them home unhurt and driving back the lost His bounty is often mentioned. 'Glowing' (**ā́ghṛṇi**) is one of his exclusive epithets The name means 'prosperer', as derived from **pus**, *cause to thrive* The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre. **Gāyatrī**.

१ सं पूषन्विदुषा नय	सम् । पूषन् । विदुषा । नय ।
यो अञ्जसानुशासति ।	यः । अञ्जसा । अनुऽशासति ।
य एवेदमिति ब्रवत ॥	[illegible]

1 sáṃ, Pūṣan, vidúṣā naya,
yó áñjasānuśā́sati,
yá evédám íti brávat.

Conjoin us, O Pūṣan, with one that knows, who shall straightway instruct us, and who shall say (it is) *'just here'.*

vidúṣā: inst. governed by the sense of association produced by the combination of naya (nī *lead*) with **sám**: cp p. 308, 1 *a*. The meaning is: 'provide us with a guide'. **anu-śā́sati** (3 s. pr. sb.): who shall instruct us where to find what we have lost. **idám**: not infrequently, as here, used adverbially when it does not refer to a particular substantive. **brávat**: 3. s. pr. sb. of **brū**.

२ समु पूष्णा गमेमहि
यो गृहाँ अभिशासति ।
इम एवेति च ब्रवत् ॥

सम् । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिऽशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sám u Pūṣṇā́ gamemahi,
yó gṛhā́m̐ abhiśā́sati,
imá evéti ca brávat.

We would also go with Pūṣan, who shall guide us to the houses, and shall say (it is) *'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p 25, f. n. 2. **Pūṣṇā́**: see note on vidúṣā, 1 a. **gamemahi** (a ao. op of gam): *we would* preferably *go with Pūṣan* as our guide. **gṛhā́n**: that is, the sheds in which our lost cattle are.

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣṇáś cakráṃ ná riṣyati,
ná kóśŏ áva padyate;
nŏ asya vyathate pavíḥ.

Pūṣan's wheel is not injured, the well (of his car) *falls not down, nor does his felly waver*

nó: = ná u, *also not*; on the Sandhi cp. 24. **kóśŏ va**: on the Sandhi accent, see p. 465, 17, 3. **asya**: unaccented, p. 452, B *c*. Sāyaṇa explains **cakrám** as Pūṣan's weapon, and **pavís** as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अस्मै हविषाविधन्	यः । अस्मै । हविषा । अविधत् ।
न तं पूषापि मृष्यते ।	न । तम् । पूषा । अपि । मृष्यते ।
प्रथमो विन्दते वसु ॥	प्रथमः । विन्दते । वसु ॥

4 yó asmai havíṣā́vidhan,
ná tám̐ Pūṣā́pi mṛṣyate:
prathamó vindate vásu.

Him who has worshipped him with oblation Pūṣan forgets not: he is the first that acquires wealth.

asmai: Pūsan; on the syntax, see 200, A 1 *f*, on loss of accent, see p. 452 B *c*. ápi: verbal prp. to be taken with mṛṣ. prathamás: the man who worships Pūṣan.

५ पूषा गा अन्वेतु नः	पूषा । गाः । अनु । एतु । नः ।
पूषा रक्षत्वर्वतः ।	पूषा । रक्षतु । अर्वतः ।
पूषा वाजं सनोतु नः ॥	पूषा । वाजम् । सनोतु । नः ॥

5 Pūṣā́ gā́ ánu etu naḥ;
Pūṣā́ rakṣatu árvataḥ;
Pūṣā́ vā́jam̐ sanotu naḥ.

Let Pūsan go after our cows; let Pūsan protect our steeds, let Pūsan gain booty for us

ánu etu: to be with them and prevent injury or loss. rakṣatu: to prevent their being lost.

६ पूषन्ननु प्र गा इहि	पूषन् । अनु । प्र । गाः । इहि ।
यजमानस्य सुन्वतः ।	यजमानस्य । सुन्वतः ।
अस्माकं स्तुवतामुत ॥	अस्माकम् । स्तुवताम् । उत ॥

6 Pū́ṣann, ánu prá gā́ ihi
yájamānasya sunvatáḥ,
asmā́kam̐ stuvatā́m utá.

O Pūsan, go forth after the cows of the sacrificer who presses Soma, and of us who praise thee.

ánu prá ihi: cp. p. 468, 20 *a*. yájamānasya: of the institutor of the sacrifice. stuvatā́m: of the priests as a body.

७ माकिर्नेशन्माकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

माकिः । नेशत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । केवटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

7 mākir neśan; mā́kīm riṣan;
mākīm sám śāri kevate:
athāriṣṭābhir ā́ gahi.

Let not any one be lost, let it not be injured; let it not suffer fracture in a pit: so come back with them uninjured.

neśat: inj. ao. of **naś** *be lost* (see 149 *a* 2). **riṣat**: a ao. inj. of **riṣ**. **śāri**: ps. ao. inj. of **śṝ** *crush*. **áriṣṭābhis**: supply **gobhis**.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टऽवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvántam Pūṣáṇam vayám,
íryam anaṣṭavedasam,
ī́śānam rāyá īmahe.

Pūṣan, who hears, the watchful, whose property is never lost, who disposes of riches, we approach.

ánaṣṭa-vedasam: who always recovers property that has been lost; he is also called **ánaṣṭa-paśu**: *whose cattle are never lost*, cp. 1. 2. 5. 6. 7. **rāyás**: gen. dependent on **ī́śānam** (see 202 A *a*). **īmahe**: 1. pl. pr. Ā. of **ī** *go* governing the acc. **Pūṣáṇam**: cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, táva vraté vayám
ná riṣyema kádā caná:
stotāras ta ihá smasi.

O Pūṣan, in thy service may we never suffer injury: we are thy praisers here.

Pū́ṣan táva: note the Sandhi (40, 2). **vraté**: that is, while abiding in thy ordinance. **smasi**: 1. pl. of **as** *be*; c gives the reason for the hope expressed in a b.

परि॑ पू॒षा प॒रस्ता॒द्
धस्तं॑ दधातु॒ दक्षि॑णम्।
पुन॑र्नो न॒ष्टमाज॑तु॥

परि॑। पू॒षा। प॒रस्ता॑त्।
हस्त॑म्। द॒धा॒तु॒। दक्षि॑णम्।
पुन॒रिति॑। नः॒। न॒ष्टम्। आ। अ॒ज॒तु॒॥

pári Pūṣā́ parástād
dhástam dadhātu dákṣiṇam:
púnar no naṣṭám ā́jatu.

Let Pūṣan put his *right hand around* us *from afar* *let him drive up for us again what has been lost.*

parástād: the ā to be pronounced dissyllabically (cp. p 437. a 8). **pári dadhātu**: for protection **dhástam = hástam**: 54 **naṣṭám**: from **naś** *be lost*; cp. **ánaṣṭavedasam** in 8 b **ā́jatu**: the meaning of the vb. shows that by the n. **naṣṭám** *what is lost* cows are intended.

ÁPAS

The Waters are addressed in four hymns, as well as in a few scattered erses. The personification is only incipient, hardly extending beyond the otion of their being mothers, young wives, and goddesses who bestow oons and come to the sacrifice. They follow the path of the gods Indra, rmed with the bolt, dug out a channel for them, and they never infringe is ordinances They are celestial as well as terrestrial, and the sea is their oal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside ıe sun King Varuna moves in their midst, looking down on the truth ıd the falsehood of men. They are mothers and as such produce Agni. hey give their auspicious fluid like loving mothers They are most otherly, the producers of all that is fixed and that moves They purify, ırrying away defilement They even cleanse from moral guilt, the sins violence, cursing, and lying. They also bestow remedies, health, wealth, rength, long life, and immortality. Their blessing and aid are often ıplored, and they are invited to seat themselves on the sacrificial grass to ceive the offering of the Soma priest

The Waters are several times associated with honey. They mix their lk with honey Their wave, rich in honey, became the drink of Indra, ıom it exhilarated and to whom it gave heroic strength They are voked to pour the wave which is rich in honey, gladdens the gods, is the ıught of Indra, and is produced in the sky. Here the celestial Waters m to be identified with the heavenly Soma, the beverage of Indra sewhere the Waters used in preparing the terrestrial Soma seem to be ant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii 48) delights in them like a young man in lovely maidens; he approaches them as a lover, they are maidens who bow down before the youth

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Tristubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्
पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद
ता आपो देवीरिह मामवन्तु ॥

समुद्रऽज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनानाः । यन्ति । अनिऽविशमानाः ।
इन्द्रः । याः । वज्री । वृषभः । रराद ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrájyeṣṭhāḥ salilásya mádhyāt
punānā́ yanti ánivisamānāḥ:
Índro yā́ vajrī́ vṛṣabhó rarā́da,
tā ā́po devī́r ihá mā́m avantu.

Having the ocean as their chief, from the midst of the sea, purifying, they flow unresting. let those Waters, the goddesses, for whom Indra, the bearer of the bolt, the mighty one, opened a path, help me here.

samudrá-jyeṣṭhās: that is, of which the ocean is the largest. salilásya: the aerial waters, referred to as divyā́s in 2 a, are meant. punānā́s: cp. pāvakā́s in c. ánivisamānās: cp. i. 32, 10, where the waters are alluded to as átiṣṭhantīs and ániveśanās *standing not still* and *resting not*. rarā́da: of Indra, it is said elsewhere (ii. 15, 3), vájreṇa khā́ny atṛṇan nadī́nām *with his bolt he pierced channels for the rivers.* tā́ ā́po, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्रवन्ति
खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनित्रिमाः । उत । वा । याः । स्वयम्ऽजाः ।
समुद्रऽअर्थाः । याः । शुचयः । पावकाः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

2 yā́ Ā́po divyā́ utá vā srávanti
khanítrimā utá vā yā́ḥ svayaṃ-
jā́h;
samudrā́rthā yā́h śúcayaḥ pa-
vākā́s:
tā́ Ā́po devī́r ihá mā́m avantu.

The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal: let those Waters, the goddesses, help me here.

divyā́s: that fall from the sky as rain cp salilásya mádhyāt in 1 a khanítrimās: that flow in artificial channels. cp. Índro yā́ rarā́da in 1 c. svayaṃjā́s: that come from springs samudrā́rthās: that flow to the sea; cp samudrájyeṣṭhaḥ punānā́ yanti in 1 a, b. pāvakā́s: this word here and elsewhere in the RV. must be pronounced pavākā́ (p. 437 *a* 9).

३ यासां राजा वरुणो याति मध्ये
सत्यानृते अवपश्यञ्जनानाम्।
मधुश्चुतः शुचयो याः पावकास्
ता आपो देवीरिह मामवन्तु॥

यासाम्। राजा। वरुणः। याति। मध्ये।
सत्यानृते इति। अवऽपश्यन्। जनानाम्।
मधुऽश्चुतः। शुचयः। याः। पावकाः।
ताः। आपः। देवीः। इह। माम्। अवन्तु॥

3 yā́sāṃ rā́jā Váruṇo yā́ti má-
dhye,
satyānṛté avapáśyañ jánānām,
madhuścútaḥ śúcayo yā́ḥ pa-
vākā́s:
tā́ Ā́po devī́r ihá mā́m avantu.

In the midst of whom King Varuna goes looking down upon the truth and untruth of men, who distil sweetness, clear and purifying let those Waters, the goddesses, help me here.

Váruṇas: this god (vii 86) is closely connected with the waters, for the most part those of heaven. avapáśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26, cp p. 137, note 3); accent p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas: that is, inherently sweet

४ यासु राजा वरुणो यासु सोमो
विश्वे देवा यासूर्जं मदन्ति।

यासु। राजा। वरुणः। यासु। सोमः।
विश्वे। देवाः। यासु। ऊर्जम्। मदन्ति।

वैश्वानरो यास्वग्निः प्रविष्टस्
ता आपो देवीरिह मामवन्तु ॥

वैश्वानरः । यासु । अग्निः । प्रऽविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yā́su rā́jā Váruṇo, yā́su Sómo,
Víśve devā́ yā́su ū́rjam mádanti;
vaiśvānaró yā́su Agníḥ práviṣṭas:
tā́ Ā́po devī́r ihá mā́m avantu.

In whom King Varuna, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiśvānara has entered: let those Waters, the goddesses, help me here.

ū́rjam: cognate acc. with mádanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apā́m nápāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā́ *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air. They are lords of rivers, and they are the gods most frequently thought and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain

Their ordinances are fixed and cannot be obstructed even by the immortal gods They are upholders and cherishers of order They are barriers against falsehood, which they dispel, hate, and punish They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii 61. **Metre: Triṣṭubh.**

१ उद्वां चक्षुर्वरुणा सुप्रतीकं	उत्। वाम्। चक्षुः। वरुणा। सुऽप्रतीकम्।
देवयोरेति सूर्यस्ततन्वान्।	देवयोः। एति। सूर्यः। ततन्वान्।
अभि यो विश्वा भुवनानि चष्टे	अभि। यः। विश्वा। भुवनानि। चष्टे।
स मन्युं मर्त्येष्वा चिकेत॥	सः। मन्युम्। मर्त्येषु। आ। चिकेत॥

1 úd vāṃ cákṣur, Varuṇā, suprátīkam
devayor eti Sū́rias tatanvā́n.
abhí yó víśvā bhúvanāni cáṣṭe,
sá manyúṃ mártieṣu ā́ ciketa.

Up the lovely eye of you two gods, O (Mitra and) *Varuna, rises, the Sun, having spread* (his light); *he who regards all beings observes* their *intention among mortals.*

cákṣus: cp vii. 63, 1, úd u eti . . . **Sū́ryaḥ** . . . **cákṣur Mitrásya Váruṇasya** *up rises the Sun, the eye of Mitra and Varuna.* **Varuṇa**: has the form of the voc. s., which could be used elliptically, but the Padapātha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 *a*), cp. deva in 7 *a* It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (◡ ◡ –) of the Tristubh line (see p. 441). **abhí . . . cáṣṭe**: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. **manyúm**: that is, their good or evil intentions. **ciketa**: pf. of cit *perceive* (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र। वाम्। सः। मित्रावरुणौ। ऋतऽवा।
विप्रो मन्मानि दीर्घश्रुदियर्ति।	विप्रः। मन्मानि। दीर्घऽश्रुत्। इयर्ति।

यस्य॒ ब्रह्मा॑णि सुक्रतू॒ अवा॑थ
आ यत्क्रत्वा॒ न श॒रदः॑ पृ॒णैथे॑ ॥

यस्य॑ । ब्रह्मा॑णि । सु॒क्र॒तू॒ इति॑ सु॒ऽक्र॒तू॒ । अवा॑थः ।
आ । यत् । क्रत्वा॑ । न । श॒रदः॑ । पृ॒णैथे॒ इति॑ ॥

2 prá vām sá, Mitrā-Varuṇāv, r̥tāvā
vípro mánmāni dīrghaśrúd iyarti,
yásya bráhmāṇi, sukratū, ávātha,
á yát krátvā ná śarádah pr̥ṇáithe.

Forth for you two, O Mitra-Varuna, this pious priest, heard afar, sends his hymns, that ye may favour his prayers, ye wise ones, that ye may fill his autumns as it were with wisdom.

iyarti: 3. s pr. of r̥ *go* **yásya . . . ávāthas = yát tásya ávāthas**: on the sb. with relatives see p. 356, 2 **sukratū**: see note on r̥távarī, i. 160, 1 b The repeated unaccented word in the Pada text here is not marked with Anudāttas because all unaccented syllables following a Svarita are unmarked **á pr̥ṇáithe**: 2. du. sb. pr of prṇ *fill.* The meaning of d is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life' **śarádas**: *autumns*, not varsáṇi *rains* (which only occurs in the AV), regularly used in the RV. to express years of life. because that was the distinctive season where the RV. was composed.

३ प्रोरोर्मि॑त्रावरुणा पृथि॒व्याः
प्र दि॒व ऋ॒ष्वाद्बृ॑ह॒तः सु॑दानू ।
स्पशो॑ दधाथे॒ ओष॑धीषु वि॒क्ष्व्
ऋध॑ग्य॒तो अनि॑मिषं॒ रक्ष॑माणा ॥

प्र । उ॒रोः । मि॒त्रा॒व॒रु॒णा॒ । पृ॒थि॒व्याः ।
प्र । दि॒वः । ऋ॒ष्वात् । बृ॒ह॒तः । सु॒दा॒नू॒ इति॑ सु॒ऽदा॒नू॒ ।
स्पशः॑ । द॒धा॒थे॒ इति॑ । ओष॑धीषु । वि॒क्षु ।
ऋध॑क् । य॒तः । अनि॑ऽमिषम् । रक्ष॑माणा ॥

3 prá urór, Mitrā-Varuṇā, pr̥thivyáh,

From the wide earth, O Mitra-Varuna, from the high lofty sky

prá divá ṛṣvā́d bṛhatáḥ, sudānū,
spáśo dadhāthe óṣadhīṣu vikṣú
ṛ́dhag yató, 'nimiṣam rákṣamāṇā.

O bounteous ones, ye have placed your spies that go separately, in plants and abodes, ye that protect with unwinking eye.

urós : here used as f. (as adjectives in u may be · 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2 c. spáśas : the spies of Varuṇa (and Mitra) are mentioned in several passages dadhāthe : Pragṛhya (26 *b*) óṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt A. pl. of i *go*. ánimiṣam : acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम
शुष्मो रोदसी बद्बधे महित्वा ।
अयन्मासा अयज्वनामवीराः
प्र यज्ञमन्मा वृजनं तिराते ॥

शंस । मित्रस्य । वरुणस्य । धाम ।
शुष्मः । रोदसी इति । बद्बधे । महिऽत्वा ।
अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र । यज्ञऽमन्मा । वृजनम् । तिराते ॥

4 śaṃsā Mitrásya Váruṇasya dhā́ma :
śúṣmo ródasī badbadhe mahitvā́.
áyan mā́sā áyajvanām avī́rāḥ,
prá yajñámanmā vṛjánam tirāte.

I will praise the ordinance of Mitra and Varuna. their force presses apart the two worlds with might. May the months of non-sacrificers pass without sons ; may he whose heart is set on sacrifice extend his circle

śáṃsā : this form may be the 2. s. P ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1 s. sb. P. (p 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 *a*), cp. vii. 23, 3, ví bādhiṣṭa syá ródasi mahitvā́ *he has pressed asunder the two worlds with his might.* mahitvā́ [illegible]

(p. 77). áyan: 3. pl pr sb. of 1 *go* (p. 130) avírās: predicative = *as sonless*. on the accent see p 455, 10 *c a* yajñámanmā: contrasted with áyajvanām (accent p 455, f n. 2). prá tirāte: 3. s. sb. pr. of tṝ *cross*; this cd. vb. is often used in the sense of prolonging life (Ā one's own, P. that of others), here of increasing the number of one's sons (as opposed to avíras in c); cp prá yé bandhuṃ tiránte, gávyā pṛñcánto áśvyā maghā́ni *who further their kin, giving abundantly gifts of cows and horses* (vii 67, 9)

5 अमूरा विश्वा वृषणाविमा वां
न यासु चित्रं ददृशे न यक्षम्।
द्रुहः सचन्ते अनृता जनानां
न वां निण्यान्यचिते अभूवन्॥

अमूरा। विश्वा। वृषणौ। इमाः। वाम्।
न। यासु। चित्रम्। ददृशे। न। यक्षम्।
द्रुहः। सचन्ते। अनृता। जनानाम्।
न। वाम्। निण्यानि। अचिते। अभूवन्॥

5 ámūrā, víśvā, vṛṣaṇāv, imā́ vāṃ,
ná yāsu citráṃ dádṛśe, ná yakṣám.
druhaḥ sacante ánṛtā jánānām:
ná vāṃ niṇyā́ni acite abhūvan.

O wise mighty ones, all these (praises) are *for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets for you not to know.*

The interpretation of this stanza is uncertain. Following the Padapātha I take ámūrā to be a du m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imā́s *these* (sc stutáyas) ná citrám: that is, no deceit or falsehood. dádṛśe: 3. s. pf Ā. with ps sense, as often (cp. p. 342 *a*) drúhas: the spies of Varuna (cp. 3 c). ná niṇyā́ni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 *a*).

6 समु वां यज्ञं महयं नमोभिर्
हुवे वां मित्रावरुणा सबाधः।
प्र वां मन्मान्यृचसे नवानि
कृतानि ब्रह्म जुजुषन्निमानि॥

सम्। ऊं इति। वाम्। यज्ञम्। महयम्। नमःऽभिः।
हुवे। वाम्। मित्रावरुणा। सऽबाधः।
प्र। वाम्। मन्मानि। ऋचसे। नवानि।
कृतानि। ब्रह्म। जुजुषन्। इमानि॥

6 sám u vāṃ yajñáṃ mahayaṃ námobhir;
huvé vāṃ, Mitrā-Varuṇā, sabā́dhah.
prá vām mánmāni rcáse návāni;
krtā́ni bráhma jujuṣann imā́ni.

With reverence I will consecrate for you the sacrifice; I call on you two, Mitra-Varuna, with zeal. (These) new thoughts are to praise you; may these prayers that have been offered be pleasing.

sám mahayam: 1. s inj cs of mah. huvé: 1. s pr Ā. of hū *call*. sabā́dhas: note that the pcl. sa is separated in the Pada text, though the privative pcl a is not. prá . . . rcáse: dat. inf. from arc *praise* (see p 192, *b* 1; cp p 463, notes 2 and 3). návāni: the seers often emphasize the importance of new prayers. bráhma: n pl, see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb pf. of juṣ (140, 1).

७ इयं देव पुरोहितिर्युवभ्यां
यज्ञेषु मित्रावरुणावकारि।
विश्वानि दुर्गा पिपृतं तिरो नो
यूयं पात स्वस्तिभिः सदा नः॥

इयम्। देवा। पुरःऽहितिः। युवऽभ्याम्।
यज्ञेषु। मित्रावरुणौ। अकारि।
विश्वानि। दुःऽगा। पिपृतम्। तिरः। नः।
यूयम्। पात। स्वस्तिऽभिः। सदा। नः॥

7 iyáṃ, devā, puróhitir yuvábhyām
yajñéṣu, Mitrā-Varuṇāv, akāri;
víśvāni durgā́ pipṛtaṃ tiró no.
yūyám pāta suastíbhih sádā nah.

This priestly service, O gods, has been rendered to you two at sacrifices, O Mitra-Varuna. Take us across all hardships. Do ye protect us evermore with blessings.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60), d is the refrain characteristic of the hymns of the Vasistha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc du, shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat du. of yuvan *youth*. Mitrā-Varuṇau: note that in the older parts of the RV the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of **āv. akāri**: ps ao of **kṛ** *do.* **piprtam**: 2. du ipv. pr. of **pṛ** *put across.* **yūyám**· pl., scil. **devās**, because the line is a general refrain addressed to the gods, not to Mitra-Varuna.

SŪRYA

Some ten hymns are addressed to Sūrya Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuna, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called **etaśá**, or by seven swift mares called **hárit** *bays.*

The Dawn or Dawns reveal or produce Sūrya, he shines from the lap of the Dawns, but Dawn is also sometimes Sūrya's wife He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi His father is Dyaus or Heaven The gods raised him who had been hidden in the ocean, and they placed him in the sky, various individual gods, too, are said to have produced Sūrya or raised him to heaven

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object. he is a gem of the sky, or a variegated stone set in the midst of heaven He is a brilliant weapon (**ā́yudha**) which Mitra-Varuna conceal with cloud and rain, or their felly (**paví**), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (**cakrá**), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life He drives away sickness, disease, and evil dreams All creatures depend on him, and the epithet 'all-creating' (**viśvá-karman**) is once applied to him. By his greatness he is the divine priest (**asuryà puróhita**) of the gods At his rising he is besought to declare men sinless to Mitra-Varuna and to other gods.

The name **Sū́rya** is a derivative of **svàr** *light*, and cognate with the Avestic **hvare** *sun*, which has swift horses and is the eye of Ahura Mazda

vii. 63. Metre: Triṣṭubh.

.ति सुभगो विश्वचचाः
धारणः सूर्यो मानुषाणाम्।
ुर्मित्रस्य वरुणस्य देवश्
िव यः समविव्यक्तमांसि ॥

उत्। ऊं इति। एति। सुऽभगः। विश्वऽ चचाः।
साधारणः। सूर्यः। मानुषाणाम्।
चचुः। मित्रस्य। वरुणस्य। देवः।
चर्मऽइव। यः। सम्ऽअविव्यक्। तमांसि ॥

u eti subhágo viśvácakṣāḥ
ıhāraṇah Sū́rıo mā́nuṣāṇām,
kṣur Mıtrásya Váruṇasya devā́ś,
rmeva yáḥ samávivyak támāṃsı.

Up rises the genial all-seeing Sun, common to all men, the eye of Mitra and Varuna, the god who rolled up the darkness like a skin.

viśvácakṣās: cp. urucákṣās in 4 a; on the accentuation of these o words cp. p. 454, 10 and p. 455, 10 *c a*. cákṣus: cp. vii 61, 1. n-ávivyak: 3. s. ipf. of vyac *extend*. cárma iva: cp. iv 13, 4, śmáyah Sū́riasya cármevā́vādhus támo apsú antáh *the rays the sun have deposited the darkness like a skin within the waters.*

:ति प्रसवीता जनानां
ान्केतुरर्णवः सूर्यस्य।
ानं चक्रं पर्यावितृत्सन्
तशो वहति धूर्षु युक्तः ॥

उत्। ऊं इति। एति। प्रऽसविता। जनानाम्।
महान्। केतुः। अर्णवः। सूर्यस्य।
समानं। चक्रम्। परिऽआविवृत्सन्।
यत्। एतशः। वहति। धूःऽसु। युक्तः ॥

u eti prasavītā́ jánānām
ıhā́n ketúr arṇaváḥ Sū́riasya,
mānám cakrám pariāvívṛtsan,
d Etaśó váhati dhūrṣú yuktáḥ

Up rises the rouser of the people, the great waving banner of the Sun, desiring to revolve hither the uniform wheel, which Etaśa, yoked to the pole, draws.

prasavītā: with metrically lengthened i (cp. p. 440, 4) for **prasavitā́** as restored by the Padapātha; cp. 4 c, jánāh Sū́ryena prásūtāh. **samānám**: *uniform*, with reference to the regularity of the sun's course. **cakrám**: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvívṛtsan**: ds. of vrt *turn*, cp. p. 462, 13 *a*. **Etaśás**: as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i 164, 2, **saptá yuñjanti rátham ékacakram, ékŏ áśvo vahati saptánāmā** *seven yoke the one-wheeled car, one steed with seven names draws it.* **dhūrṣú**: the loc. pl. as well as the s of this word is used in this way.

3 विभ्राजमान उषसामुपस्थाद्
रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द
यः समानं न प्रमिनाति धाम ॥

विऽभ्राजमानः । उषसाम् । उपऽस्थात् ।
रेभैः । उत् । एति । अनुऽमद्यमानः ।
एषः । मे । देवः । सविता । चच्छन्द ।
यः । समानम् । न । प्रऽमिनाति । धाम ॥

3 vibhrā́jamāna uṣásām **upásthād**
rebháir úd eti anumadyámānaḥ.
eṣá me deváḥ Savitā́ cachanda,
yáḥ samānáṃ ná praminā́ti dhā́ma

Shining forth he rises from the lap of the dawns, greeted with gladness by singers. He has seemed to me god Savitr who infringes not the uniform law.

cachanda: here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (**prasavitā́, prásūtās**) specially applicable to Savitr. **ná pramināti**: cp. what is said of Dawn in i. 123, 9, **ṛtásya ná mināti dhā́ma** *she infringes not the law of Order.*

4 दिवो रुक्म उरुचक्षा उदेति
दूरेअर्थस्तरणिर्भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता
अयन्नर्थानि कृणवन्नपांसि ॥

दिवः । रुक्मः । उरुऽचक्षाः । उत् । एति ।
दूरेऽअर्थः । तरणिः । भ्राजमानः ।
नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
अयन् । अर्थानि । कृणवन् । अपांसि ॥

4 divó rukmá urucákṣā úd eti, dūréarthas taráṇir bhrā́jamānah. nūnám̐ jánāh Sū́rieṇa prásūtā áyann árthāni, kṛṇávann ápām̐si.

The golden gem of the sky, far-seeing rises, whose goal is distant, speeding onward, shining Now may men, aroused by the Sun, attain their goals and *perform their labours*

divó rukmáḥ: cp. vi. 51, 1, rukmó ná divá úditā vy àdyaut *like a golden gem of the sky he has shone forth at sunrise*; and v. 47, 3, mádhye divó níhitah pṛ́śnir áśmā *the variegated stone set in the middle of the sky.* dūréarthas· Sūrya has far to travel before he reaches sunset. áyan 3. pl. pr. sb of i *go* árthāni: note that this word is always n in the RV. except in two hymns of the tenth book, in which it is m. kṛṇávan: 3 pl. pr sb. of kṛ *do*; accented because beginning a new sentence (p. 465, 18 *a*).

५ यत्रा॑ च॒क्रुर॒मृता॑ गा॒तुम॑स्मै
श्ये॒नो न दीय॒न्नन्वे॑ति॒ पाथ॑: ।
प्रति॑ वां॒ सूर॒ उदि॑ते विधेम॒
नमो॑भिर्मित्रावरु॒णोत ह॒व्यैः ॥

यत्र॑ । च॒क्रुः । अ॒मृताः॑ । गा॒तुम् । अ॒स्मै॒ ।
श्ये॒नः । न । दीय॑न् । अनु॑ । ए॒ति॒ । पाथः॑ ।
प्रति॑ । वा॒म् । सूरे॑ । उत्ऽइ॑ते । वि॒धे॒म॒ ।
नमः॑ऽभिः । मि॒त्रा॒व॒रु॒णा॒ । उ॒त । ह॒व्यैः ॥

5 yátrā cakrúr amṛ́tā gātúm asmai, śyenó ná díyann ánu eti pā́thah. práti vām̐, sū́ra údite, vidhema námobhir Mitrā-Varuṇotá havyáih.

Where the immortals have made a way for him, like a flying eagle he follows his path. To you two, when the sun has risen, we would pay worship with adorations, O Mitra-Varuna, and with offerings.

yátrā · the final vowel metrically lengthened amṛ́tās: various gods, as Varuṇa, Mitra, and Aryaman (vii 60, 4), are said to have made paths for the sun práti to be taken with vidhema sū́ra údite: loc. abs. (205 *b*).

६ नू मि॒त्रो वरु॑णो अर्य॒मा न॒स्
त्मने॑ तो॒काय॒ वरि॑वो दधन्तु ।

नु । मि॒त्रः । वरु॑णः । अ॒र्य॒मा । नः॒ ।
त्मने॑ । तो॒काय॑ । वरि॑वः । द॒ध॒न्तु॒ ।

सु॒गा नो॒ विश्वा॑ सु॒पथा॑नि सन्तु सु॒ऽगा । न॒: । विश्वा॑ । सु॒ऽपथा॑नि । स॒न्तु॒ ।
यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ यू॒यम् । पा॒त॒ । स्व॒स्तिऽभि॑: । सदा॑ । न॒: ॥

6 nū́ Mitró Váruṇŏ Aryamā́ nas
tmáne tokā́ya várivo dadhantu:
sugā́ no víśvā supáthāni santu.
yūyáṃ pāta suastíbhiḥ sádā
naḥ.

Now may Mitra, Varuna, and Aryaman grant wide space to us ourselves and *to* our *offspring. Let all our paths be fair* and *easy to traverse. Do ye protect us evermore with blessings.*

nū́: to be pronounced with a slur as equivalent to two syllables (◡ –, cp. p. 437 *a* 8); only **nū́** occurs as the first word of a sentence, never nú (p. 238); the Pada text always has nú. **tmáne**: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 *b a*) and later supplants tanū́ *body* altogether. **dadhantu**: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of **dadhatu**. **sugā́**: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others Though their name (**aśv-in** *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (**híranya-vartani**) They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are **dasrá** *wondrous* and **nā́satya** *true*.

They are more closely associated with honey (**mádhu**) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey: they poured out a hundred jars of honey. They have a honey-goad, and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds, sometimes by one or more buffaloes, or by a single ass (rásabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartís), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows, Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven, but they are also once said to be the twin sons of Vivasvant and Tvaṣṭṛ's daughter Saraṇyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son, and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena, and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun, the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre: Triṣṭubh.

१ अप स्वसुरुषसो नग्जिहीते	अप । स्वसुः । उषसः । नक् । जिहीते ।
रिणक्ति कृष्णीररुषाय पन्थाम् ।	रिणक्ति । कृष्णीः । अरुषाय । पन्थाम् ।
अश्वामघा गोमघा वां हुवेम	अश्वऽमघा । गोऽमघा । वाम् । हुवेम ।
दिवा नक्तं शरुमस्मद्युयोतम् ॥	दिवा । नक्तम् । शरुम् । अस्मत् । युयोतम् ॥

1 **ápa svásur Uṣáso Nág jihīte:**	*Night departs from* her *sister*
riṇákti kṛṣṇīr aruṣāya pánthām.	*Dawn. The black one yields a*
áśvāmaghā, gomaghā, vām hu-	*path to the ruddy* (sun). *O ye that*
vema:	*are rich in horses, rich in cows,*
divā náktaṃ śárum asmád yu-	*on you two we would call by day*
yotam.	and *night ward off the arrow*
	from us

Nák (N. of **náś**): this word occurs here only. **ápa jihīte:** 3. s. Ā. from 2. **hā.** **Uṣásas:** abl., with which **svásur** agrees. Night and Dawn are often called sisters, e. g. **svásā svásre jyā́yasyai yónim āraik** *the* (one) *sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, **náktoṣā́sā.** The hymn opens thus because the Aśvins are deities of the early dawn. **kṛṣṇī́s** (dec., p. 87): night; cp. i. 113, 2, **śvetyā́ ā́gād ā́raig u kṛṣṇā́ sádanāni asyāḥ** *the bright one has come, the black one has yielded her abodes to her.* **riṇákti:** 3. s. pr. of **ric** *leave.* **aruṣā́ya:** to the sun; cp. i. 113, 16, **ā́raik pánthāṃ yā́tave sū́ryāya** *she has*

yielded a path for the sun to go. **pántham**: on the dec. see 97, 2 *a* **gómaghā**: on the accentuation of this second voc., see p. 465, 18 *a*. **śárum**: *the arrow* of death and disease; for the Aśvins are characteristically healers and rescuers. **asmád**: p. 104. **yuyotam**: 2. du. of **yu** *separate*, for **yuyutam**; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमस्मदनिराममीवां
दिवा नक्तं माध्वी त्रासीथां नः ॥

उपऽआयातम् । दाशुषे । मर्त्याय ।
रथेन । वामम् । अश्विना । वहन्ता ।
युयुतम् । अस्मत् । अनिराम् । अमीवाम् ।
दिवा । नक्तम् । माध्वी इति । त्रासीथाम् । नः ॥

2 upáyātam dāśúṣe mártiāya
ráthena vāmám, Aśvinā, váhantā.
yuyutám asmád ánirām ámīvām:
dívā naktám, mādhvī, trásīthāṃ naḥ.

Come hither to the aid of the pious mortal, bringing wealth on your car, O Aśvins. Ward off from us languor and disease: day and *night, O lovers of honey, may you protect us.*

upa-á-yātam: 2. du. ipv. of **yā** *go*; on the accent see p. 469, 20 A *a a*. **mādhvī**: an epithet peculiar to the Aśvins. **trásīthām**: 2. du. Ā. s ao. op. of **trā** *protect* (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्यां व्युष्टौ
सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्भिरश्वैर्
आश्विना वसुमन्तं वहेथाम् ॥

आ । वाम् । रथम् । अवमस्याम् । विऽउष्टौ ।
सुम्नऽयवः । वृषणः । वर्तयन्तु ।
स्यूमऽगभस्तिम् । ऋतयुक्ऽभिः । अश्वैः ।
आ । अश्विना । वसुऽमन्तम् । वहेथाम् ॥

3 á vāṃ rátham avamásyāṃ víuṣṭau
sumnāyávo vŕṣaṇo vartayantu.

Let your kindly stallions whirl hither your car at (this) *latest daybreak. Do ye, O Aśvins, bring it*

syū́magabhastim ṛtayúgbhir áśvair,	*that is drawn with thongs with your horses yoked in due time, hither,*
á, Aśvinā, vásumantaṃ vahethām.	*laden with wealth.*

avamásyām: prn adj (120 *c* 1). sumnāyávas the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains

4 यो वां रथो नृपती अस्ति वोळ्हा	यः । वाम् । रथः । नृपती इति नृऽपती । अस्ति । वोळ्हा ।
त्रिवन्धुरो वसुमाँ उस्रयामा ।	त्रिऽवन्धुरः । वसुऽमान् । उस्रऽयामा ।
आ न एना नासत्योप यातम्	आ । नः । एना । नासत्या । उप । यातम् ।
अभि यद्वां विश्वप्स्न्यो जिगाति ॥	अभि । यत् । वाम् । विश्वऽप्स्न्यः । जिगाति ॥

4 yó vām rátho, nṛpatī, ásti volhā́,	*The car, O lords of men, that is your vehicle, three-seated, filled with*
trivandhuró vásumām̐ usrá-yāmā,	*riches, faring at daybreak, with that come hither to us, Nāsatyas, in*
á na enā́, Nāsatyā, úpa yātam,	*order that, laden with all food, for*
abhí yád vām viśvápsnio jígāti.	*you it may approach us*

trivandhurás: accent, p 455 *c a*. vásumān: Sandhi, 39. á úpa yātam: p 468, 20 *a*; cp. note on upáyātam in 2 a enā́: p. 108 yád: p. 357 vām: ethical dat. viśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jigāti 3. s. sb. of gā *go*, indistinguishable from the ind.

5 युवं च्यवानं जरसोऽमुमुक्तं	युवम् । च्यवानम् । जरसः । अमुमुक्तम् ।
नि पेदव ऊहथुराशुमश्वम् ।	नि । पेदवे । ऊहथुः । आशुम् । अश्वम् ।
निरंहसस्तमसः स्पर्तमत्रिं	निः । अंहसः । तमसः । स्पर्तम् । अत्रिम् ।
नि जाहुषं शिथिरे धातमन्तः ॥	नि । जाहुषम् । शिथिरे । धातम् । अन्त-रिति ॥

uvám Cyávānam jaráso 'mu-
muktam,
ı Pedáva ūhathur āśúm áś-
vam;
ír ámhasas támasaḥ spartam
Átrım,
i Jāhuṣám sıthıré dhātam
antáh.

Ye two ı eleased Cyavāna from old age, ye brought a swift hoı se to Pedu, ye rescued Atrı from dıstı ess and *darkness; ye placed Jāhusa in freedom.*

yuvám: note that thıs ıs the nom., yuvám being the acc.: p. 105 yávāna is several tımes mentıoned as havıng been ıejuvenated y the Aśvıns jarásas: abl. (p. 316 *b*) amumuktam: ppf. of ıuc (140, 6, p. 158). ní ūhathur: 2. du pf. of vah. Pedáve: edu ıs several tımes mentıoned as havıng receıved a swift, whıte, ıpent-kıllıng steed from the Aśvıns. níh spartam: 2. du. root) of spr̥ (cp. 148, 1 *a*). The ao. ın c and d ıs ıı regularly used ın narratıve sense ní dhātam: 2. du. root ao. of dhā. In ı. 116, 20 ıs saıd of the Aśvıns. 'ye carried away at night Jāhuṣa who was ıcompassed on all sıdes'.

यं मनीषा इयमश्विना गीर्
मां सुवृक्तिं वृषणा जुषेथाम्।
मा ब्रह्माणि युवयून्यग्मन्
य पात स्वस्तिभिः सदा नः॥

इयम्। मनीषा। इयम्। अश्विना। गीः।
इमाम्। सुऽवृक्तिम्। वृषणा। जुषेथाम्।
इमा। ब्रह्माणि। युवऽयूनि। अग्मन्।
यूयम्। पात। स्वस्तिऽभिः। सदा। नः॥

yám manīṣá, ıyám, Aśvınā, gír.
nám suvr̥ktím, vr̥ṣanā, juṣe-
thām.
ná bráhmānı yuvayúni agman.
ūyám pāta suastíbhıh sádā
naḥ.

This is my thought, thıs, O Aśvıns, my song. Accept gladly thıs song of praıse, ye mıghty ones These pı ayers have gone addressed to you Do ye pı otect us everınore with blessıngs.

manīsá: thıs is one of the four passages ın whıch the nom of the eı. ā dec does not contract wıth a following vowel ın the Samhıtā əxt, heıe owing to ıts precedıng the caesuıa (cp. note on v. 11, 5 b).

gīr: 82. **agman**: 3. pl. root ao of gam (148, 1 *e*). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VÁRUNA

Beside Indra (ii. 12) Varuna is the greatest of the gods of the RV, though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks His eye with which he observes mankind is the sun He is far-sighted and thousand-eyed. He treads down wiles with shining foot He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds Varuna sits in his mansions looking on all deeds The Fathers behold him in the highest heaven The spies of Varuna are sometimes referred to they sit down around him; they observe the two worlds, they stimulate prayer By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (**samrā́j**). The attribute of sovereignty (**kṣatrá**) and the term **ásura** are predominantly applicable to him His divine dominion is often alluded to by the word **māyā́** *occult power*, the epithet **māyin** *crafty* is accordingly used chiefly of him

Varuna is mainly lauded as upholder of physical and moral order He is a great lord of the laws of nature He established heaven and earth, and by his law heaven and earth are held apart He made the golden swing (the sun) to shine in heaven, he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock The wind which resounds through the air is Varuna's breath By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day Thus Varuna is lord of light both by day and by night He is also a regulator of the waters He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuna's ordinances being constantly said to be fixed, he is pre-eminently called **dhṛtávrata** *whose laws are established*. The gods themselves follow his ordinances His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes The fetters (pā́śās) with which he binds sinners are often mentioned, and are characteristic of him On the other hand, Varuna is gracious to the penitent He removes sin as if untying a rope He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still, for the name Varuna is perhaps identical with the Greek *οὐρανός sky* In any case, the word appears to be derived from the root vr *cover* or *encompass*.

vii. 86. Metre: **Tristubh.**

१ धीरा त्वस्य महिना जनूंषि
वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं
द्विता नक्षत्रं पप्रथच्च भूम ॥

धीरा । तु । अस्य । महिना । जनूंषि ।
वि । यः । तस्तम्भ । रोदसी इति । चित् ।
उर्वी इति ।
प्र । नाकम् । ऋष्वम् । नुनुदे । बृहन्तम् ।
द्विता । नक्षत्रम् । पप्रथत् । च । भूम ॥

1 dhírā tú asya mahinā́ janū́ṃṣi,
ví yás tastámbha ródasī cid urvī́.

Intelligent indeed are the generations by the might of him who has propped asunder even the two wide

prá nā́kam r̥ṣvám nunude br̥hántam.
dvitā́ nákṣatram; paprā́thac ca bhū́ma

worlds He has pushed away the high, lofty firmament and the day-star as well, and he spread out the earth.

dhī́rā: cp 7 c, ácetayad acítaḥ; and vii. 60, 6, acetásam cic citayanti dákṣaiḥ *they with their skill make even the unthinking think.* asya = Varuṇasya mahinā́ = mahimnā́ (see 90, 2, p. 69). Varuṇa (as well as other gods) is several times said to hold apart heaven and earth (e g vi 70, 1), which were supposed to have originally been united. prá nunude: pushed away from the earth; cp vii 99, 2 of Viṣṇu: ud astabhnā nā́kam r̥ṣvám br̥hántam *thou didst prop up the high lofty firmament* nā́kam: means the *vault of heaven*, there is nothing to show that it ever has the sense of *sun* which Sāyana gives it here Sāyana also makes the verb nunude, though unaccented, depend on the relative in b, c is, however, equivalent to a relative clause (cp ii 12, 5 b. 8 d). nákṣatram: in the sing. this word regularly refers to the sun, in the pl to the stars. Varuṇa and other gods are often said to have raised the sun to, or to have placed it in, heaven dvitā́: *doubly* to be taken with nunude; that is, he raised up from the earth both the vault of heaven and the sun. paprā́that: ppf of prath (140, 6), accented because it begins a new sentence. bhū́ma: note the difference between bhū́man n. *earth* and bhūmán m. *multitude* (p 259).

२ उत स्वया तन्वा३ सं वदे तत्
कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत
कदा मृळीकं सुमना अभि ख्यम् ॥

उत । स्वया । तन्वा । सम् । वदे । तत् । कदा । नु । अन्तः । वरुणे । भुवानि । किम् । मे । हव्यम् । अहृणानः । जुषेत । कदा । मृळीकम् । सुऽमनाः । अभि । ख्यम् ॥

2 utá sváyā tanúā sám vade tát:
kadā́ nú antár Váruṇe bhuvāni?
kím me havyám áhr̥ṇāno juṣeta?
kadā́ mr̥ḷīkám sumánā abhí khyam?

And I converse thus with myself: 'when, pray, shall I be in communion with Varuṇa? What oblation of mine would he, free from wrath, enjoy? When shall I, of good cheer [illegible]

sváyā tanvā: *with my own body* = *with myself* (cp. p. 450, 2 *b*). nv àntár; *loc cit.* Note that when a final original r appears in the Samhitā text, it is represented by Visarjanīya only in the Pada text, on the other hand, antáḥ in vii. 71, 5 appears as antár íti; *within Varuna* = *united with Varuna.* bhuvāni. 1. s sb. root ao of bhū *be.* khyam: 1. s. inj. a ao. of khyā.

3 पृच्छे तदेनो वरुण दिदृक्षू-
पो एमि चिकितुषो विपृच्छम् ।
समानमिन्मे कवयश्चिदाहुर्
अयं ह तुभ्यं वरुणो हृणीते ॥

पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
उपो इति । एमि । चिकितुषः । विऽपृच्छम् ।
समानम् । इत् । मे । कवयः । चित् । आहुः ।
अयम् । ह । तुभ्यम् । वरुणः । हृणीते ॥

3 pṛché tád éno, Varuna, didṛ́kṣu;
úpo emi cikitúṣo vipṛ́cham;
samānám ín me kaváyaś cid āhur:
ayám ha túbhyam Váruṇo hṛṇīte.

I ask about that sin, O Varuna, with a desire to find out; I approach the wise in order to ask; the sages say one and the same thing to me: 'this Varuna is wroth with thee.'

pṛché: 1. s. pr. ind Ā. of prach *ask.* didṛ́kṣu is a difficulty: it has been explained as L. pl of a supposed word didṛ́ś, a very improbable formation = *among those who see*, also as N s of a ds. adj didṛ́kṣu, with wrong accent (p 461 *f*) and wrong Sandhi, for didṛ́kṣur (upo) = *desirous of seeing* (i e. *finding out*). It is probably best, following the Padapāṭha, to take the word as n of the ds. adj. used adverbially (with adv shift of accent) = *with a desire to see,* i. e. *find out.* úpo = úpa u (24). cikitúṣas: A pl of the pf pt. of cit *perceive.* vi-pṛ́cham acc. inf. (167, 2 *a*). hṛṇīte: 3. s. pr Ā. of hṛ *be angry*; w. dat (200 *l*).

4 किमागं आस वरुण ज्येष्ठं
यत्स्तोतारं जिघांससि सखायम् ।

किम् । आगः । आस । वरुण । ज्येष्ठम् ।
यत् । स्तोतारम् । जिघांससि । सखायम् ।

प्र तन्मे वोचो दूळभ स्वधावो ऽव त्वानेना नमसा तुर इयाम् ॥ प्र । तत् । मे । वोचः । दुःऽदभ । स्वधाऽवः । अव । त्वा । अनेनाः । नमसा । तुरः । इयाम् ॥

4 kím ā́ga āsa, Varuṇa, jyéṣṭhaṃ
yát stotāraṃ jíghāṃsasi sákhāyam?
prá tán me voco, dūlabha svadhāvo:
áva tvānenā́ námasā turá͜ iyām.

What has been that chief sin, O Varuna, that thou desirest to slay thy praiser, a friend? Proclaim that to me, thou that art hard to deceive, self-dependent one. thee would I, free from sin, eagerly appease with adoration

jyéstham = jyăiṣṭham, to be pronounced as a trisyllable (15, 1 *f*). yát: *that* as a cj (p. 242). jíghāṃsasi: ds. of han *slay*. prá vocas: inj. ao of vac *say*. dūḷabha. 49 *c*. turá͜ iyām = turáh iyām (op. of i *go*), to be pronounced, with irr. secondary contraction (cp 22 *a*; 48 *a*), as turéyām. áva to be taken with iyām (cp 5 a–c)

5 अव द्रुग्धानि पित्र्या सृजा नो ऽव या वयं चकृमा तनूभिः । अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥ अव । द्रुग्धानि । पित्र्या । सृज । नः । अव । या । वयम् । चकृम । तनूभिः । अव । राजन् । पशुऽतृपम् । न । तायुम् । सृज । वत्सम् । न । दाम्नः । वसिष्ठम् ॥

5 áva drugdhā́ni pítriā sṛjā no,
áva yā́ vayáṃ cakṛmā́ tanū́bhiḥ.
áva, rājan, paśutṛ́paṃ ná tāyuṃ,
sṛjā́, vatsáṃ ná dā́m^a^no, Vásiṣṭham.

Set us free from the misdeeds of our fathers, from those that we have committed by ourselves. Release Vasistha, O King, like a cattle-stealing thief, like a calf from a rope.

áva sṛjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat of prs; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdhā́ni: pp.

of druh. cakrmá: metrical lengthening of final vowel tanū́bhis: in the sense of a ref pn. avá sṛjā: i.e. from sin tāyum. as one releases (after he has expiated his crime) a thief who has been bound; cp viii. 67, 14: té ná, Ā́dityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound dā́mnas: distinguish dā́man n. *bond* and dā́man n. *act of giving* from dāmán m. *giver* and *gift*.

६ न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः। अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता॥

न। सः। स्वः। दक्षः। वरुण। ध्रुतिः। सा। सुरा। मन्युः। विऽभीदकः। अचित्तिः। अस्ति। ज्यायान्। कनीयसः। उपऽअरे। स्वप्नः। चन। इत्। अनृतस्य। प्रऽयोता॥

6 ná sá svó dákṣo, Varuṇa, dhrú-
tih sā́:
súrā manyúr vibhī́dako ácittiḥ;
ásti jyā́yān kánīyasa upāré;
svápnaś canéd ánṛtasya pra-
yotā́

It was not my own intent, O Varuna, it was seduction: liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varuna is angry has not been due to Vasistha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrutis: from the root dhru = dhvṛ (cp 167 *b*, 9, 171, 2), which occurs at the end of one or two cds., as Varuna-dhrú-t *deceiving Varuna*; cp also v 12, 5. ádhūrṣata svayám eté vácobhir ṛjūyaté vṛjinā́ni bruvántah *these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of dhrúti appears to be *deception, seduction.* The meaning of c depends on the interpretation of upāré This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + ara (ṛ *go*) The cd vb. úpa ṛ occurs two or three times, e. g. AV. vii. 106, 1 yád ásmṛti cakṛmá kím cid, upārimá cáraṇe *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning *the elder is* (involved) *in the* (= *is the cause of the*) *offence of the younger*, that is, an elder has led me, the younger, astray The use of the loc. here is illustrated by vi 71, 2 **yáh . . . prasavé . . . ási bhū́manah** *who* (Savitr) *art in the stimulation of the world*, i. e. *art the cause of the stimulation of the world.* **prayotā́**: this word might be derived from **pra+yu** *join* or **pra+yu** *separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle.* The probability is therefore in favour of the sense *warder off.* **caná** then would have the original sense of *not even* (pp 229–30). **svápnas**: i.e. by producing evil dreams.

७ अरं दासो न मीळ्हुषे कराण्य-
हं देवाय भूर्णयेऽनागाः ।
अचेतयदचितो देवो अर्यो
गृत्सं राये कवितरो जुनाति ॥

अरम् । दासः । न । मीळ्हुषे । कराणि ।
अहम् । देवाय । भूर्णये । अनागाः ।
अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सम् । राये । कविऽतरः । जुनाति ॥

7 **áram̩, dāsó ná, mīḷhúṣe karāṇi**
ahám̩ devā́ya bhū́rṇaye ánāgāḥ.
ácetayad acíto devó aryó;
gŕ̥tsam̩ rāyé kavítaro junāti.

I will, like a slave, do service
sinless to the bounteous angry god.
The noble god made the thoughtless
think; he, the wiser, speeds the
experienced man to wealth.

mīḷhúṣe: dat. s of **mīḍhvā́ms.** **karāṇi**: 1. s. sb. root ao of **kr̥** *do*. to be taken with the adv. **áram** (p 313, 4) **ácetayat**: see **cit.** **gŕ̥tsam**: even the thoughtful man Varuna with his greater wisdom urges on. **rāyé**: final dat. (of **rái**), p. 314, 2. **junāti**: 3. s. pr. of **jū** *speed.*

८ अयं सु तुभ्यं वरुण स्वधावो
हृदि स्तोम उपश्रितश्चिदस्तु ।
शं नः क्षेमे शमु योगे नो अस्तु
यूयं पात स्वस्तिभिः सदा नः ॥

अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
हृदि । स्तोमः । उपऽश्रितः । चित् । अस्तु
शम् । नः । क्षेमे । शम् । ऊं इति । योगे ।
नः । अस्तु ।
यूयम् । पात । स्वस्तिऽभिः । सदा । नः ॥

8 ayám sú túbhyam, Varuṇa sva-
dhāvo,
hṛdí stóma úpaśritaś cid astu.
śam naḥ kṣéme, śám u yóge nŏ
astu.
yūyám pāta suastíbhiḥ sádā naḥ.

Let this praise be well impressed on thy heart, O self-dependent Varuna. Let us have prosperity in possession, prosperity also in acquisition Do ye protect us evermore with blessings.

túbhyam: dat. of advantage (p. 314, B 1). astu naḥ: p. 320 *f.* On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1 Anuṣṭubh.

१ संवत्सरं शशयाना
ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां
प्र मण्डूका अवादिषुः ॥

संवत्सरम् । शशयानाः ।
ब्राह्मणाः । व्रतऽचारिणः ।
वाचम् । पर्जन्यऽजिन्वितां ।
प्र । मण्डूकाः । अवादिषुः ॥

1 saṃvátsarám śaśayāná
brāhmaṇá vratacāríṇaḥ,
vácam Parjányajinvitām
prá maṇḍúkā avādiṣuḥ.

The frogs having lain for a year, like *Brāhmans practising a vow, have uttered forth their voice roused by Parjanya.*

samvatsarám: acc. of duration of time (197, 2) śaśayānás: pf. pt. Ā of śī *lie* (p. 155, f. n. 1). brāhmaṇás. i. e. like Brahmins. vratacārínas: i. e. *practising a vow* of silence Parjánya-jinvitām: because the frogs begin to croak at the commencement of the rainy season, on the accent see p. 456, 2 *a.* avādiṣur: iṣ ao. of vad (145, 1).

२ दि॒व्या आपो॑ अ॒भि यदे॑नमाय॒न्
दृतिं॒ न शुष्कं॑ सर॒सी शया॑नम्।
गवा॒मह॒ न मा॒युर्व॒त्सिनी॑नां
म॒ण्डूका॑नां व॒ग्नुरत्रा॒ सम॑ेति॥

दि॒व्याः। आपः॑। अ॒भि। यत्। ए॒न॒म्। आय॑न्।
दृति॑म्। न। शुष्क॑म्। स॒र॒सी इति॑। शया॑नम्।
गवा॑म्। अह॑। न। मा॒युः। व॒त्सिनी॑नाम्।
म॒ण्डूका॑नाम्। व॒ग्नुः। अत्र॑। सम्। ए॒ति॥

2 divyá ā́po abhí yád enam ā́yan,
dŕ̥tiṃ ná śúṣkaṃ, sarasī́ śáyā-nam,
gávām áha ná māyúr vatsínī-nām,
maṇḍū́kānāṃ vagnúr átrā sám eti.

When the heavenly waters came upon him lying like a dry leather-bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves.

divyā́ ā́paḥ: the rains. enam: collective = the frogs; cp the sing. maṇḍū́kaḥ in 4 c used collectively. ā́yan: ipf. of i (p. 130). sarasī́: loc of sarasī́ according to the primary ī dec (cp. p. 87). A dried-up lake is doubtless meant. gávām: 102, 2, p. 458, c. 1. átrā (metrically lengthened): here as corr. to yád (cp. p 214).

३ यदी॑मेनाँ उश॒तो अ॒भ्यव॑र्षीत्
तृ॒ष्याव॑तः प्रा॒वृष्याग॑तायाम्।
अ॒ख्ख॒ली॒कृत्या॑ पि॒तरं॒ न पु॒त्रो
अ॒न्यो अ॒न्यमुप॒ वद॑न्तमेति॥

यत्। ई॒म्। ए॒ना॒न्। उ॒श॒तः। अ॒भि। अव॑र्षीत्।
तृ॒ष्याऽव॑तः। प्रा॒वृषि॑। आऽग॑तायाम्।
अ॒ख्ख॒ली॒कृत्य॑। पि॒तर॑म्। न। पु॒त्रः।
अ॒न्यः। अ॒न्यम्। उप॑। वद॑न्तम्। ए॒ति॥

3 yád īm enām̐ uśató abhy ávar-ṣīt
tr̥ṣyā́vataḥ, prāvŕ̥ṣi ā́gatāyām,
akhkhalīkŕ̥tyā, pitáraṃ ná pu-tró,
anyó anyám úpa vádantam eti.

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) *his father.*

īm: see p 220, 2. uśatás (pr. pt A. pl. of vaś *desire*) *longing* for rain. ávarsīt: is ao. of vṛṣ: if the subject were expressed it would be Parjanya prāvṛ́ṣi: loc. abs. (see 205, 1 *b*). akhkhalīkṛ́tyā: see 184 *d*, the final of this gd may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ă in the Pada text. anyás: i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोर्
अपां प्रसर्गे यदमन्दिषाताम्।
मण्डूको यदभिवृष्टः कनिष्कन्
पृश्निः संपृङ्क्ते हरितेन वाचम्॥

अन्यः। अन्यम्। अनु। गृभ्णाति। एनोः।
अपाम्। प्रऽसर्गे। यत्। अमन्दिषाताम्।
मण्डूकः। यत्। अभिऽवृष्टः। कनिस्कन्।
पृश्निः। सम्ऽपृङ्क्ते। हरितेन। वाचम्॥

4 anyó anyám ánu gṛbhṇāti enor,
apā́m prasargé yád ámandiṣātām.
maṇḍū́ko yád abhívṛṣṭaḥ kániṣkan,
pṛ́śnih samprṅkté háritena vā́cam.

One of the two greets the other when they have revelled in the discharge of the waters. When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) *the yellow one.*

enos: gen. du., *of them two* (112 *a*). gṛbhṇāti. 3. s. pr. of grabh. ámandisātām: 3. du. Ā. is ao of mand *exhilarate* maṇḍūkas. in a collective sense. kániskan: 3 s. inj. int of skand *leap* (= kániṣkandt), see 174 *b* Note that this form in the Pada text is kaniskan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sam-pṛṅkté: 3 s. Ā. pr. of pṛc *mix*.

५ यदेषामन्यो अन्यस्य वाचं
शाक्तस्येव वदति शिक्षमाणः।
सर्वं तदेषां समृधेव पर्व
यत्सुवाचो वदथनाध्यप्सु॥

यत्। एषाम्। अन्यः। अन्यस्य। वाचम्।
शाक्तस्यऽइव। वदति। शिक्षमाणः।
सर्वम्। तत्। एषाम्। समृधाऽइव। पर्व।
यत्। सुऽवाचः। वदथन। अधि। अप्ऽसु॥

5 yád eṣām anyó anyásya vā́cam,
śāktásyeva vádati śíkṣamāṇaḥ,

When one of them repeats the speech of the other, as the learner

sárvam̥ tád eṣām̥ samṛ́dheva párva
yát suváco vádathanā́dhi apsú.

that of his teacher, all that of them is in unison like a lesson that eloquent ye repeat upon the waters.

eṣām: cp. enos in 4 a. samṛ́dhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of párva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samṛ́dhā inst of samṛ́dh, lit. *growing together*, then *unison, harmony* párvan, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher vádathana: see p 125, f. n. 3; change, as often, from 3. prs. to 2. ádhi: 176, 2 *a* (p. 209).

5 गोमायुरेको अजमायुरेकः
पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः
पुरुत्रा वाचं पिपिशुर्वदन्तः ॥

गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृश्निः । एकः । हरितः । एकः । एषाम् ।
समानम् । नाम । बिभ्रतः । विऽरूपाः ।
पुरुऽत्रा । वाचम् । पिपिशुः । वदन्तः ॥

5 gómāyur éko, ajámāyur ékaḥ;
pṛ́śnir éko; hárita éka eṣām.
samānám nā́ma bíbhrato vírūpāh.
purutrā́ vā́cam̥ pipiśur vádantaḥ.

One lows like a cow, one bleats like a goat, one is speckled, one of them is yellow Bearing a common name, they have different colours. In many ways they adorn their voice in speaking.

gómāyus: cp. 2 c. pṛ́śnis, háritas: cp. 4 d. samānám: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl pr. pt. of bhṛ (p 132). purutrā́: note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā́, asmatrā́, &c) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipiśur: they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ
यन्मण्डूकाः प्रावृषीणं बभूव ॥

ब्राह्मणासः । अतिऽरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य । तत् । अहरिति । परि । स्थ ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇā́so atirātré ná sóme,
sáro ná pūrṇám abhíto, vádantaḥ,
saṃvatsarásya tád áhaḥ pári ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣíṇaṃ babhū́va.

Like Brahmins at the over-night Soma sacrifice speaking around as it were a full lake, ye celebrate that day of the year which, O Frogs, has begun the rains.

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. **sáro ná**: *as it were a lake*, a hyperbolic expression for a large vessel filled with Soma. **abhítas**: 177, 1. **pári ṣṭha**: lit. *be around*, then *celebrate*; cp. **pári car** *go round*, then *attend upon*, *honour*; on the Sandhi, cp. 67 *c*. **prāvṛṣíṇaṃ babhū́va**: *has become one that belongs to the rainy season.*

८ ब्राह्मणासः सोमिनो वाचमक्रत
ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥

ब्राह्मणासः । सोमिनः । वाचम् । अक्रत ।
ब्रह्म । कृण्वन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिस्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇā́saḥ somíno vā́cam akrata,
bráhma kṛṇvántaḥ parivatsarī́ṇam.
adhvaryávo gharmíṇaḥ siṣvidānā́,
āvír bhavanti; gúhiā ná ké cit.

Soma-pressing Brahmins, they have raised their voice, offering their yearly prayer. Adhvaryu priests, heated, sweating, they appear; none of them are hidden.

brāhmaṇā́sas: ná need not be supplied (as in 1 b), the frogs being identified with priests. somínas: *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhítaḥ in 7 b. vā́cam akrata: cp. vádantas in 7 b. akrata: 3. pl. Ā. root ao. of kr (148 1 b). brahma: with b cp. 7 c, d. gharmíṇas is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidānā́s: pf. pt. Ā. of svid; note that the cerebralized initial of the root is restored in the Pada text; cp. kaniṣkan in 4 c. āvís: see p. 266, *b*.

९ देवहितिं जुगुपुर्द्वादशस्य
ऋतुं नरो न प्र मिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां
तप्ता घर्मा अश्नुवते विसर्गम् ॥

देवऽहितिम् । जुगुपुः । द्वादशस्य ।
ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
संवत्सरे । प्रावृषि । आऽगतायाम् ।
तप्ताः । घर्माः । अश्नुवते । विऽसर्गम् ॥

9 deváhitim jugupur dvādaśásya:
ṛtúm náro ná pra minanti eté.
saṃvatsaré, prāvṛ́ṣi ā́gatāyām,
taptā́ gharmā́ aśnuvate visargám.

They have guarded the divine order of the twelvemonth: these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.

deváhitim: on the accent see p. 456, 2 a. jugupur: pf. of gup *protect*. dvādaśásya: note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśá *consisting of twelve, twelfth* (107); supply saṃvatsarásya from c. In the Aitareya Brāhmaṇa the year, saṃvatsara, is called dvādaśa *consisting of twelve* months and caturviṃśa *consisting of twenty-four* half-months. The gen. naturally depends on deváhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśásya as the ordinal *twelfth* supplying mā́sasya *month* and making it depend on ṛtúm in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year: **samvatsaré** in c denotes 'in the course of the year at the rainy season'. **náras**: here again no particle of comparison. **minanti**: from **mī** *damage*, cp 7 c, d **saṃvatsaré**: cp. 203, 3 *a*. **prāvṛṣi ágatāyām**: loc. abs as in 3 b **taptá gharmáh** is meant to be ambiguous *heated milk-pots* with reference to the priests (cp **adhvaryávo gharmínaḥ** in 8 c) and *dried up cavities* with reference to the frogs (cp. **tṛṣyávatas** in 3 b). **aśnuvate** (3. pl. Ā. pr of **aṃś** *obtain*) **visargám** *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. **āvír bhavanti** in 8 d.

१० गोमायुरदादजमायुरदात्
पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि
सहस्रसावे प्र तिरन्त आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।
पृश्निः । अदात् । हरितः । नः । वसूनि ।
गवाम् । मण्डूकाः । ददतः । शतानि ।
सहस्रऽसावे । प्र । तिरन्ते । आयुः ॥

10 **gómāyur adād, ajámāyur adāt,**
pṛ́śnir adād, dhárito no vásūni.
gávām maṇḍū́kā dádataḥ śatā́ni,
sahasrasāvé prá tiranta ā́yuh.

He that lows like a cow has given us riches, he that bleats like a goat has given them, *the speckled one has given* them, and *the yellow one. The frogs giving* us *hundreds of cows prolong our life in a thousandfold Soma pressing.*

gómāyus &c (cp. 6 a) the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. **dádatas**. N. pl. of pr pt of **dā** *give* (cp 156). **sahasrasāvé**: loc of time like **saṃvatsaré** in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 53, 7 d.

VÍŚVE DEVĀ́H

The comprehensive group called **Víśve deváh** or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed The deities meant in the successive stanzas are 1 Soma, 2 Agni, 3 Tvastr, 4 India, 5 Rudra, 6 Pūsan 7. Visnu, 8 Aśvins, 9 Mitra-Varuna, 10 Angirases.

viii 29 Metre: Distichs of a Jagatī + Gāyatrī (p. 445, α).

१ बभ्रुरेको विषुणः सूनरो युवा-
ञ्ज्यङ्क्ते हिरण्ययम् ॥

बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
अञ्जि । अङ्क्ते । हिरण्ययम् ॥

1 babhrúr eko víṣuṇaḥ sūnáro yúvā.
añjí aṅkte hiraṇyáyam.

One is brown, varied in form, bountiful, young He adorns himself with golden ornament.

babhrus: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33) It alludes to the colour of the juice, otherwise described as **aruṇá** *ruddy*, but most often as **hári** *tawny* **víṣuṇas**: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. **yuvā** here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. **añjí**: cognate acc. (p. 300, 4). **aṅkte**: 3. s. Ā of **añj** *anoint*, with middle sense *anoints himself* **hiranyáyam**: cp ix 86, 43, **mádhunā abhí añjate .. hiraṇyapāvā āsu gṛbhṇate** *they anoint him* (Soma) *with mead*, *purifying with gold they seize* him *in them* (the waters), in allusion to fingers with golden rings

२ योनिमेक आ ससाद द्योतनो
ऽन्तर्देवेषु मेधिरः ॥

योनिम् । एकः । आ । ससाद । द्योतनः ।
अन्तः । देवेषु । मेधिरः ॥

2 yonim eka á sasāda dyótano,
antar deveṣu médhiraḥ.

One has, shining, occupied his receptacle, the wise among the gods.

yonim: the sacrificial fireplace; cp. iii. 29, 10, **ayáṃ te yónir ṛtvíyo, yáto jāto árocathāḥ : táṃ jānánn, Agna, ā́ sīda** *this is thy regular receptacle, born from which thou didst shine. knowing it, Agni,*

occupy it **dyótanas:** the brightness of Agni is constantly dwelt on. **médhiras:** the wisdom of Agni is very frequently mentioned; in i 142, 11 he is called **devó devéṣu médhirah** *the wise god among the gods*

३ वाशीमेको बिभर्ति हस्त आयसीम्
अन्तर्देवेषु निध्रुविः ॥

वाशीम् । एकः । बिभर्ति । हस्ते । आयसीम् ।
अन्तः । देवेषु । निऽध्रुविः ॥

3 **vā́śīm éko bibharti hásta āyasī́m,**
antár devéṣu nídhruviḥ.

One bears in his hand an iron axe, strenuous among the gods.

vā́śīm: this weapon is connected elsewhere only with Agni, the Ṛbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ṛbhus and the Maruts would only be referred to in the plural (cp 10) But x 53, 9 indicates sufficiently what god is here meant. **Tváṣṭā . . apásām apástamah . . śiśīte nūnám paraśuṃ suāyasám** *Tvaṣṭṛ, most active of workers, now sharpens his axe made of good iron.* **nídhruvis:** *strenuous* as the artificer of the gods, a sense supported by **apástamas** in the above quotation.

४ वज्रमेको बिभर्ति हस्त आहितं
तेन वृत्राणि जिघ्नते ॥

वज्रम् । एकः । बिभर्ति । हस्ते । आऽहितम् ।
तेन । वृत्राणि । जिघ्नते ॥

4 **vájram éko bibharti hásta ā́hitam·**
téna vṛtrā́ṇi jighnate.

One bears a bolt placed in his hand: with it he slays his foes.

ā́-hitam: pp of **dhā** *place* accent, p. 462, 13 *b*. **jighnate:** 3. s. pr Ā of **han** *slay*, see p 432. **vájram:** this, as his distinctive weapon, shows that **Indra** is meant.

५ तिग्ममेको बिभर्ति हस्त आयुधं
शुचिरुग्रो जलाषभेषजः ॥

तिग्मम् । एकः । बिभर्ति । हस्ते । आयुधम् ।
शुचिः । उग्रः । जलाषऽभेषजः ॥

5 **tigmám éko bibharti hásta ā́yudham,**
śúcir ugró jálāṣabheṣajaḥ.

One, bright, fierce, with cooling remedies, bears in his hand a sharp weapon

áyudham: bow and arrows are usually the weapons of Rudra, in vii 46 1 he is described by the epithets sthirádhanvan *having a strong bow*, kṣipréṣu *swift arrowed*, tigmáyudha *having a sharp weapon*, and in vii 46, 3 his *lightning shaft*, didyút, is mentioned. ugrás. this epithet is several times applied to Rudra (cp. ii. 33). jálāsa-bheṣajas: this epithet is applied to Rudra in i. 43, 4, Rudra is also called jálāṣa, and his hand is described as jálāṣa (as well as bheṣajá) in ii 33, 7, these terms are applied to no other deity. b has the irregularity of two redundant syllables (p 438, 2 *a*).

६ पथ एकः पीपाय तस्करो यथाँ
एष वेद निधीनाम् ॥

पथः । एकः । पीपाय । तस्करः । यथा ।
एषः । वेद । निऽधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro yathā
eṣá veda nidhīnā́m.

One makes the paths prosperous; like a thief he knows of treasures.

pathás: it is characteristic of Pūsan (vi. 54) to be a knower and guardian of paths. pīpāya: pí, with lengthened red. vowel, from pi (= pyā) *make full* or *abundant*; cp. vi. 53, 4 ví pathó vā́jasātaye cinuhí *clear the paths for the gain of wealth* (addressed to Pūsan); and x. 59, 7: dadātu punah Pūsā́ pathíām yā́ suastíh *let Pūsan give us back the path that is propitious.* táskaras: to be taken with b, like a thief he knows where hidden treasure is to be found, cp. vi. 48, 15 (addressed to Pūsan) āvír gū́ḷhā́ vásū karat, suvédā no vásū karat *may he make hidden wealth manifest, may he make wealth easy for us to find*, he also finds lost cattle, cp. vi. 54, 5–10. yathā̆m̐ unaccented (p. 453, 8 B *d*); nasalized to avoid hiatus (p. 23, f. n. 1) veda: with gen. (202 A *c*) nidhīnā́m accent (p. 458, 2 *a*); the final syllable to be pronounced dissyllabically.

७ त्रीण्येक उरुगायो वि चक्रमे
यत्र देवासो मदन्ति ॥

त्रीणि । एकः । उरुऽगायः । वि । चक्रमे ।
यत्र । देवासः । मदन्ति ॥

7 tríṇi éka urugāyó ví cakrame,
yátra devā́so mádanti.

One, wide-pacing, makes three strides to where the gods are exhilarated

triṇi: cognate acc (p. 300, 4) supply vikrámaṇāni (cp yásya urusu triṣu vikrámaṇesu, i. 154, 2) The three strides are characteristic of Visnu (see i. 154). urugāyá: an epithet distinctive of Visnu (cp. i. 154, 1. 3 5). yátra · to the place (the highest step) *where* (p. 240) the gods drink Soma (cp i 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p 439, 3 *a*, *a*).

८ विभिर्द्वा चरत एकया सह
प्र प्रवासेव वसतः ॥

विऽभिः । द्वा । चरतः । एकया । सह ।
प्र । प्रवासाऽइव । वसतः ॥

8 víbhir duā́ carata, ékayā sahá:
prá pravāséva vasataḥ.

With birds two fare, together with one woman · like two travellers they go on journeys.

víbhis: cp. i. 118, 5, pári vām áśvāḥ pataṃgā́, váyo vahantu aruṣā́ḥ *let the flying steeds, the ruddy birds, drive you* (Aśvins) *round.* dvā́ . ékayā sahá: the two Aśvins with their one companion, Sūryā, cp. *l. c*, ā́ vāṃ rátham yuvatís tiṣthad . ., duhitā́ Sū́ryasya *the maiden, the daughter of the Sun, mounted your car*; also v. 73, 5: ā́ yád vāṃ Sūryā́ rátham tíṣṭhat *when Sūryā mounted your car.* prá vasatas: *they go on a journey* in traversing the sky in their car. pravāsā́: this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means *sojourn abroad.* Some scholars regard pravāséva as irr. contraction for pravāsám iva: *they travel as it were on a journey*

९ सदो द्वा चक्राते उपमा दिवि
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपऽमा । दिवि ।
सम्ऽराजा । सर्पिरासुती इति सर्पिःऽआसुती ॥

9 sádo duā́ cakrāte upamā́ diví:
samrā́jā sarpírāsutī.

Two, as highest, have made for themselves a seat in heaven two sovereign kings who receive melted butter as their draught.

samrā́jā, as N du., is applied to Mitra-Varuna exclusively. **cakrāte**: 3. du pf. Ā of **kṛ** with middle sense, *make for oneself* **upamā́**: N. du. in apposition to **dvā́**, further explained by **samrā́jā**.

१० अर्चन्त एके महि साम मन्वत
तेन सूर्यमरोचयन् ॥

अर्चन्तः । एके । महि । साम । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 **árcanta éke máhi sā́ma manvata:**
téna sūryam arocayan.

Singing, some thought of a great chant · by it they caused the sun to shine.

árcantas: singing is characteristic of the Angirases; e.g. i. 62, 2, **sā́ma yénā . . árcanta Áṅgiraso gā́ ávindan** *the chant by which the Angirases, singing, found the cows*, the Maruts are described in x. 78, 5 as **viśvárūpā Áṅgiraso ná sā́mabhiḥ** *manifold with chants like the Angirases.* The Angirases again are those **yá ṛténa sū́ryam ā́rohayan diví** *who by their rite caused the sun to mount to heaven* (x 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v 40) it is said in the last stanza that the Atris found the sun: **yáṃ vái sū́ryaṃ Svàrbhānus támasā́ ávidhyad, Átrayas tám ánv avindan** *the Atris found the sun which Svarbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: **gūlhám sū́ryam támasā . . bráhmaṇā avindad Átriḥ** *Atri by prayer found the sun hidden by darkness* (6) and **Átriḥ sū́ryasya diví cákṣur ā́dhāt** *Atris placed the eye of the sun in heaven* (8), and in the AV and the ŚB., it is Atri (not the Atris) who performed a similar act Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Angirases must therefore undoubtedly be meant here. **éke** the pl is here used to express an indefinite group beside **ékas** and **dvā́** in the rest of the hymn (cp. 105). **manvata**: 3 pl. ipf. Ā. (without augment) of **man** *think.* **arocayan**: ipf. cs. of **ruc** *shine.*

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV, the god Soma is one of the most prominent deities With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed mádhu or *sweet draught*, but oftenest called índu *the bright drop*. The colour of Soma is brown (babhrú), ruddy (aruṇá), or more usually tawny (hári). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhís). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amśu) is crushed are called ádri or grā́van. The pressed juice as it passes through the filter of sheep's wool is usually called pávamāna or punāná *flowing clear*. This purified (unmixed) Soma is sometimes called śuddhá *pure*, but much oftener śukra or śuci *bright*, it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (kaláśa) or vats (dróṇa), where it is mixed with water and also with milk, by which it is sweetened. The verb mrj *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (āśír): milk (go), sour milk (dádhi), and barley (yáva). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Ṛbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadhástha) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child, they are his mothers or his sisters, he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life Hence it is called amṛ́ta *draught of immortality* All the gods drink Soma, they drank it to gain immortality, it confers immortality not only on gods, but on men. It has, moreover, medicinal powers Soma heals whatever is sick, making the blind to see and the lame to walk Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought he is a generator of hymns, a leader of poets, a seer among priests Hence his wisdom is much dwelt upon, thus he is a wise seer, and he knows the races of the gods

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven Soma is the child of heaven, is the milk of heaven, and is purified in heaven He is the lord of heaven, he occupies heaven, and his place is the highest heaven Thence he was brought to earth The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv 26 and 27 Being the most important of herbs, Soma is said to have been born as the lord (**páti**) of plants, which also have him as their king, he is a lord of the wood (**vanaspáti**), and has generated all plants But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king he is a king of rivers, a king of the whole earth, a king or father of the gods, a king of gods and mortals In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon, in the AV Soma several times means the moon, and in the Brāhmaṇas this identification has already become a commonplace

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk, in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth, in both the Soma draught has become a mighty god and is called a king, in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. **mádhu**, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root **su** (= Av. **hu**) *press*.

viii. 48. Metre: **Triṣṭubh; 5. Jagatī.**

१ स्वादोरभक्षि वयसः सुमेधाः
स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो
मधु ब्रुवन्तो अभि संचरन्ति ॥

स्वादोः । अभक्षि । वयसः । सुऽमेधाः ।
सुऽआध्यः । वरिवोवित्ऽतरस्य ।
विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु । ब्रुवन्तः । अभि । सम्ऽचरन्ति ॥

1 svādór abhakṣi váyasaḥ sumedhā́ḥ
suādhío varivovíttarasya,
víśve yám devā́ utá mártiāso,
mádhu bruvánto, abhí saṃcáranti.

Wisely I have partaken of the sweet food that stirs good thoughts, best banisher of care, to which all gods and mortals, calling it honey, come together.

ábhakṣi: 1. s. Ā. s ao. of **bhaj** *share*; with partitive gen. (202 A e). **sumedhā́s**: appositionally, *as a wise man*; **svādhyàs**: gen. of **svādhī́** (declined like **rathī́**, p. 85, f. n. 4). **yám**: m. referring to the n. **váyas**, as if to **sóma**. **abhí saṃcáranti**: p. 469, B *a*.

२ अन्तश्च प्रागा अदितिर्भवास्य्
अवयाता हरसो दैव्यस्य ।
इन्दविन्द्रस्य सख्यं जुषाणः
श्रौष्टीव धुरमनु राय ऋध्याः ॥

अन्तरिति । च । प्र । अगाः । अदितिः ।
भवासि ।
अवऽयाता । हरसः । दैव्यस्य ।
इन्दो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
श्रौष्टीऽइव । धुरम् । अनु । राये । ऋध्याः ॥

2 antáś ca prā́gā, Áditir bhavāsi,
avayātā́ hárasо dáiviasya.
Índav, Índrasya sakhiáṃ juṣāṇáḥ,
śráuṣṭīva dhúram, ánu rāyá ṛdhyāḥ.

If thou hast entered within, thou shalt be Aditi, appeaser of divine wrath. Mayest thou, O Indu, enjoying the friendship of Indra, like an obedient mare the pole, advance us *to wealth.*

antáś: cp. note on vii 86, 2 b Soma is here addressed. prā́gās: the Padapātha analysis of this as prá ágāh is evidently wrong, because in a principal sentence it must be prá agāh (p 468, 20) or in a subordinate one pra-ágāḥ (p. 469, 20 B), here it is the latter, because of ca = *if* (p. 229, 3). Ádıtis: because Aditi releases from sin (e. g. anāgāstvám no Áditiḥ kṛṇotu *may Aditi produce sinlessness for us*. i. 162, 22), that is, may Soma purify us within Índav: vocatives in o are always given as Pragrhya in the Pada text (o íti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp note on ii. 33, 3 b. śráuṣṭī: this word occurs only here, and its meaning is uncertain, the most probable sense is *obedient mare*. rāyé: this analysis of the Padapātha makes the construction doubtful because an acc is wanted as parallel to dhuram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' ṛdhyās: root ao. op. of ṛdh *thrive*.

३ अपाम सोमममृता अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

3 ápāma sómam; amṛ́tā abhūma;
ágamma jyótir; ávidāma devā́n.
kím nūnam asmā́n kṛṇavad á-
rātiḥ?
kím u dhūrtír, amṛta, mártı-
asya?

We have drunk Soma, we have become immortal, we have gone to the light we have found the gods. What can hostility now do to us, and what the malice of mortal man, O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p 345, C). ápāma: root ao. of pā *drink* abhūma: root ao. of bhū *become*. áganma: root ao. of gam *go* jyótis: acc. of the goal (197 A 1). ávidāma. a ao. of 2. vid *find*. kṛṇavat: 3 s pr sb. of kr *do* (p. 134) amṛta: Soma.

४ शं नो भव हृद आ पीत इन्दो
पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम् । नः । भव । हृदे । आ । पीतः । इन्दो इति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सख्ये । उरुऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śaṃ no bhava hṛdá ā́ pītá, Indo;
pitéva, Soma, sūnáve suśévah,
sákheva sákhya, uruśaṃsa, dhī́rah,
prá ṇa ā́yur jīváse, Soma, tārīh.

Do good to our heart when drunk, O Indu, kindly like a father, O Soma, to his son, thoughtful like a friend to his friend, O far-famed one, prolong our years that we may live, O Soma.

śáṃ hṛdé *refreshing to the heart* occurs several times; the emphasizing pcl. ā́ is here added to the dat. prá ṇah: Sandhi, 65 *c*. jīváse: dat. inf. of jīv *live*. tārīs: is ao. inj from tṝ *cross*.

५ इमे मा पीता यशस उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्राद्
उत मा स्रामाद्यवयन्त्विन्दवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।
रथम् । न । गावः । सम् । अनाह । पर्वऽसु ।
ते । मा । रक्षन्तु । विऽस्रसः । चरित्रात् ।
उत । मा । स्रामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītā́ yaśása urusyávo,
rátham ná gā́vah, sám anāha párvasu;
té mā rakṣantu visrásaś carítrād,
utá mā srā́mād yavayantu índavah.

These glorious, freedom-giving (drops), *ye have knit me together in my joints like straps a car; let those drops protect me from breaking a leg and save me from disease.*

imé: supply índavas from d. yaśásas: p. 59 uruṣyávas cp. varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from nah *bind* for nanāha; cp. góbhiḥ sáṃnaddho asi *thou art bound together with straps* (said of a car), another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). visrásas: abl. inf. (of vi-sraṃs) with attracted object in the abl. carítrād: p. 337, 3*a* Note that Pāda c is a Triṣṭubh. yavayantu: cs. ipv. of yu *separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मा मथितं सं दिदीपः
प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये
रेवाँ इव प्र चरा पुष्टिमच्छ ॥

अग्निम् । न । मा । मथितम् । सम् । दिदीपः ।
प्र । चक्षय । कृणुहि । वस्यसः । नः ।
अथ । हि । ते । मदे । आ । सोम । मन्ये ।
रेवान्ऽइव । प्र । चर । पुष्टिम् । अच्छ ॥

6 agníṃ ná mā mathitáṃ sáṃ didīpaḥ;
prá cakṣaya; kṛṇuhí vásyaso naḥ.
áthā hí te máda ā́, Soma, mánye
revā́m̐ iva. prá carā puṣṭím ácha.

Like fire kindled by friction inflame me; illumine us; make us wealthier For then, in thy intoxication, O Soma, I regard myself as rich. Enter (into us) *for prosperity.*

didīpas: red. ao. inj. of dīp *shine*. prá cakṣaya: cs. of cakṣ *see* (cp. 3 b). kṛṇuhí: cp. p. 134, accented as beginning a sentence. vásyasas: A. pl of vásyāṃs (cpv. of vásu, 103, 2 *a*). áthā (metrically lengthened): *then*, when inflamed by Soma. revā́n: predicatively with mánye (196 *a*), iva being sometimes added prá carā (metrically lengthened): cp. 2 a, antáś ca prā́gāḥ. puṣṭím ácha: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य
भक्षीमहि पित्र्यस्येव रायः ।

इषिरेण । ते । मनसा । सुतस्य ।
भक्षीमहि । पित्र्यस्यऽइव । रायः ।

ोमं राजन्प्र ण आयूंषि तारीर्	सोमं । राजन् । प्र । नः । आयूंषि ।
ह्मनीव सूर्यो वासराणि ॥	तारीः ।
	अहानिऽइव । सूर्यः । वासराणि ॥

irénạ te mánasā sutásya
ıakṣīmáhi, pítrıasyeva rāyáh.
5ma rājan, prá ṇa áyūṃṣi
tārīr,
ıāṇīva sūrio vāsaráṇi.

Of thee pressed with devoted mind we would partake as of paternal wealth. King Soma, prolong our years as the sun the days of spring.

bhakṣīmáhı: s ao op. of bhaj *share* pítryasya ıva: because Soma regarded as a father, cp. 4 b. Sóma rājan. being a single voc. ājan is in apposition), Sóma alone is accented (p. 465, 18) prá ıs: cp. 4 d. tārīs: cp. 4 d. áhānı: 91, 2.

ोमं राजन्मृळया नः स्वस्ति	सोमं । राजन् । मृळयं । नः । स्वस्ति ।
वं स्मसि व्रत्याऽस्तस्य विद्धि ।	तवं । स्मसि । व्रत्याः । तस्य । विद्धि ।
र्लर्ति दचं उत मन्युरिन्दो	अलंर्ति । दचंः । उत । मन्युः । इन्दो इर्ति ।
ा नो अर्यो अंनुकामं परां दाः ॥	मा । नः । अर्यः । अनुऽकामम् । परां ।
	दाः ॥

5ma rājan, mṛḷáyā nah su-
astí;
va sması vratíās: tásya vıd-
dhı.
arti dákṣa utá manyur, Indo;
á nŏ aryó anukāmám pára
dāh.

King Soma, be gracious to us for welfare; we are thy devotees: know that. There arise might and wrath, O Indu: abandon us not according to the desire of our foe.

mṛḷáyā: accented as beginning a sentence after an initial voc. 467, 19 A c); final vowel metrically lengthened. svastí: ortened inst. s. (p. 80, f. n 2) used adverbially like a dat., this ord though obviously = su + astı is not analysed in the Padapātha). note on ı. 1, 9). smasi: 1. pl pr of as *be* tásya: with vid

know about, 202 A *c*. viddhi: 2. s ipv of vid *know*. álarti: 3. s. pr. int. of ṛ *go* (174 *a*) aryás: gen of arí *foe* (cp p. 81, f. n. 1, 99, 3), dependent on anukāmam; cp. árātis in 3 c. dāḥ: 2. s root ao. inj of dā *give*.

९ त्वं हि नस्तन्वः सोम गोपा
गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि
स नो मृळ सुषखा देव वस्यः ॥

त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
गात्रेऽगात्रे । निऽससत्थ । नृऽचक्षाः ।
यत् । ते । वयम् । प्रऽमिनाम । व्रतानि ।
सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuáṃ hi nas tanúas, Soma, gopā́,
gā́tre-gātre niṣasáttha nṛcakṣāḥ.
yát te vayam praminā́ma vratā́ni,
sá no mṛḷa suṣakhā́, deva, vásyah.

Since thou art the protector of our body, O Soma, thou as surveyor of men hast settled in every limb. If we infringe thine ordinances, then be gracious to us as our good friend, O god, for higher welfare.

tanúas: gen. of tanū́ *body*. gopā́s 97 A 2 (p 79) gā́tre-gātre: 189 C. ni-ṣasatthā: 2 s. pf. of sad; cerebralization of s (67 *a*), metrical lengthening of final a (p 441, *a*). yád: p 242, 3 pra-mināma: sb pr. of pra-mī. sá. p 294, *b*. su-ṣakhā́; on the cerebralization of s see 67 *b*, the accent is that of a Bv (p. 455, *c α*), that of a Karmadhāraya (p. 455, *d* 1) is su-sákhā; the former is irregularly used in the latter sense. vásyas: the cpv adj. is here used as an acc. adverb (p 301, *b*).

१० ऋदूदरेण सख्या सचेय
यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधाय्यस्मे
तस्मा इन्द्रं प्रतिरमेम्यायुः ॥

ऋदूदरेण । सख्या । सचेय ।
यः । मा । न । रिष्येत् । हरिऽअश्व । पीतः ।
अयम् । यः । सोमः । नि । अधायि । अस्मे इति ।
तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 ṛdūdárena sákhiā saceya,
yó mā ná ríṣyed, dhariaśva, pītáh.
ayám yá sómo niádhāyi asmé,
tásmā Índram pratíram emi ā́yuḥ.

I would associate with the wholesome friend who having been drunk would not injure me, O lord of the bays. For (the enjoyment of) *that Soma which has been deposited in us, I approach Indra to prolong our years.*

ṛdūdárena: not analysed in the Padapātha (cp. note on ii 33, 5 c); cp tvám nas tanvò gopā́h in 9 *a*. sákhyā: 99, 2. yó ná ríṣyet: cp 4 a. haryaśva: a characteristic epithet of Indra, who as the great Soma drinker is here addressed. nyádhāyi: 3 s. ao ps. of dhā *put*, this (like prā́gās in 2 a) is irregularly analysed in the Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B) asmé: loc. (p. 104), Pragrhya (26 *c*). emi: 1 s. pr. of i *go to* with acc. (197, A 1) pratíram: acc inf of tṝ *cross* (p 336, 2 *a*) governing the acc. ā́yus (cp. 11 d). tásmai: *for the sake of that* = to obtain or enjoy that, final dat. (p. 314, B 2).

११ अप त्या अस्थुरनिरा अमीवा
निरत्रसन्तमिषीचीरभैषुः ।
आ सोमो अस्माँ अरुहद्विहाया
अगन्म यत्र प्रतिरन्त आयुः ॥

अप । त्याः । अस्थुः । अनिराः । अमीवाः ।
निः । अत्रसन् । तमिषीचीः । अभैषुः ।
आ । सोमः । अस्मान् । अरुहत् । विऽहायाः ।
अगन्म । यत्र । प्रऽतिरन्ते । आयुः ॥

11 ápa tyā́ asthur ánirā, ámīvā
nir atrasan, támiṣīcīr ábhaiṣuh.
ā́ sómŏ asmā́m̐ aruhad víhāyā:
áganma yátra pratiránta ā́yuh.

Those ailments have started off, diseases have sped away, the powers of darkness have been affrighted Soma has mounted in us with might we have gone to where men prolong their years.

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here irregularly used beside the two aorists; cp. the uniform use of the ao. in 3. támiṣīcīs: this word, as occurring here only, is somewhat doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to támis (in támis-rā *darkness*): cp 93 *a* and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp 3 b). **ábhaiṣur**: s ao of bhī *fear*. **á aruhat**: a ao of ruh · cp the English phrase, 'go to the head'. **áganma yátra** · = 'we have arrived at the point when'. d is identical with i. 113, 16 d; it refers to the renewal of life at dawn

१२ यो न इन्दुः पितरो हृत्सु पीतो
ऽमर्त्यो मर्त्याँ आविवेश ।
तस्मै सोमाय हविषा विधेम
मृळीके अस्य सुमतौ स्याम ॥

यः । नः । इन्दुः । पितरः । हृत्ऽसु । पीतः ।
अमर्त्यः । मर्त्यान् । आऽविवेश ।
तस्मै । सोमाय । हविषा । विधेम ।
मृळीके । अस्य । सुऽमतौ । स्याम ॥

12 yó na índuh, pitaro, hrtsú pītó,
ámartio mártiām̐ āvivéśa,
tásmai Sómāya havíṣā vidhema:
mṛḷīké asya sumatáu siāma.

The drop drunk in our hearts, O Fathers, that immortal has entered us mortals, to that Soma we would pay worship with oblation; we would abide in his mercy and good graces.

pitaras: the Fathers, often spoken of as Soma-loving (**somyá**), are called to witness (cp. 13 a) **hṛtsú pītáḥ**: cp. 2 a **antáś ca prágāḥ** and 10 c **yáḥ sómo niádhāyi asmé**.

१३ त्वं सोम पितृभिः संविदानो
ऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै त इन्दो हविषा विधेम
वयं स्याम पतयो रयीणाम् ॥

त्वम् । सोम । पितृऽभिः । सम्ऽविदानः ।
अनु । द्यावापृथिवी इति । आ । ततन्थ ।
तस्मै । ते । इन्दो इति । हविषा । विधेम ।
वयम् । स्याम । पतयः । रयीणाम् ॥

13 tuám, Soma, pitŕbhiḥ saṃvidānó,
ánu dyávāpṛthivī́ á tatantha.
tásmai ta, Indo, havíṣā vidhema:
vayáṃ siāma pátayo rayīṇám.

Thou, O Soma, uniting with the Fathers, hast extended thyself over Heaven and Earth. To thee as such, O Indu, we would pay worship with oblation: we would be lords of riches.

sam-vidānás: see x. 14, 4 b. ánu á tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ त्रातारो देवा अधि वोचता नो
मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः
सुवीरासो विदथमा वदेम ॥

त्रातारः । देवाः । अधि । वोचत । नः ।
मा । नः । निऽद्रा । ईशत । मा । उत ।
जल्पिः ।
वयम् । सोमस्य । विश्वह । प्रियासः ।
सुऽवीरासः । विदथम् । आ । वदेम ॥

14 trátāro devā, ádhi vocatā no.
má no nidrá īśata, mótá jálpih.
vayám Sómasya viśváha priyásah,
suvírāso vidátham á vadema.

Ye protecting gods, speak for us. Let not sleep overpower us, nor idle talk. We always dear to Soma, rich in strong sons, would utter divine worship

trátāro devāḥ: accent, see note on 7 c ádhi vocatā: 2 pl. ao. ipv of vac *speak*, final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrá: probably for nidráḥ see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrá and jálpiḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyásas: with gen. (p 322 C).

१५ त्वं नः सोम विश्वतो वयोधास
त्वं स्वर्विदा विशा नृचक्षाः ।
त्वं न इन्द्र ऊतिभिः सजोषाः
पाहि पश्चातादुत वा पुरस्तात् ॥

त्वम् । नः । सोम । विश्वतः । वयःऽधाः ।
त्वम् । स्वःऽवित् । आ । विश । नृऽचक्षाः ।
त्वम् । नः । इन्दो इति । ऊतिऽभिः । स
ऽजोषाः ।
पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuám nah, Soma, viśváto vayodhás.
tuám suarvíd. á viśā nrcákṣāḥ.

Thou art, O Soma, a giver of strength to us on all sides. Thou art a finder of light. Do thou, as

tuáṃ na, Inda, ūtíbhih sajóṣāh
pāhí paścā́tād utá vā purástāt.

surveyor of men, enter us. Do thou, O Indu, protect us behind and before with thine aids accordant

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 *b*); on the Padapātha, cp. note on 2 c. ūtíbhis to be taken with sajóṣās. utá vā: *or* = *and.*

FUNERAL HYMN

The RV contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi 54) protects the dead Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand This indicates that in earlier times his widow and his weapons were burnt with the body of the husband Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवतो महीरनु	परेयिऽवांसम् । प्रऽवतः । महीः । अनु ।
बहुभ्यः पन्थामनुपस्पशानम् ।	बहुऽभ्यः । पन्थाम् । अनुऽपस्पशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । सम्ऽगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यमम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivā́ṃsam praváto mahī́r ánu,
bahubhyah pánthām anupaspaśānám,
Vaivasvatáṃ saṃgámanaṃ jánānām,
Yamám rā́jānaṃ havíṣā duvasya.

Him who has passed away along the mighty steeps and has spied out the path for many him the son of Vivasvant, the assembler of people Yama the king, do thou present with oblation.

a is a Jagatī (see p. 445, f. n. 7). **pareyivāmsam**: pf. pt. act. **īyivā́ṃsam** (89 *a*) of i *go*, with **párā** *away*. **pravátas**: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, **yátra rā́jā Vaivasvató, yátrāvaródhanaṃ diváḥ . . tátra mā́m amṛ́taṃ kṛdhi** *where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou* (Soma) *make me immortal* **mahī́s**: A pl. f. of **máh** *great*. **pánthām**: 97, 2 *a* **Vaivasvatám**: Yama is in several passages called by this patronymic, cf also 5 e, and x 17, 1 **Yamásya mātā́, paryuhyámānā mahó jāyā́ Vívasvatah** *the mother of Yama being married* as *the wife of the great Vivasvant* **bahúbhyas**· for the many that die and go to the other world. **anu-paspaśānám**: pf pt Ā of **spaś** *see* **saṃgámanam**: as *gathering* the dead *together* in his abode. **rā́jānam**: Yama is several times called a king, but never expressly a god **duvasya**: addressed to the sacrificer

२ यमो नो गातु प्रथमो विवेद
नैषा गव्यूतिरपभर्तवा उं ।
यत्रा नः पूर्वे पितरः परेयुर्
एना जज्ञानाः पथ्या३ अनु स्वाः ॥

यमः । नः । गातुम् । प्रथमः । विवेद ।
न । एषा । गव्यूतिः । अपऽभर्तवै । ऊं इति ।
यत्र । नः । पूर्वे । पितरः । पराऽईयुः ।
एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātuṃ prathamó viveda:
náiṣā́ gávyūtir ápabhartavā́ u.
yátrā nah pū́rve pitárah pareyúr,
enā́ jajñānā́ḥ pathíā ánu svā́ḥ.

Yama has first found out the way for us this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) *along their several paths.*

Yamás · a explains what is said of Yama in the preceding stanza. **viveda**: pf. of 2. vid *find.* **gávyūtis**: used figuratively to express the abode which Yama has found for those who die **ápa-bhartavái**: dat. inf with double accent (p. 452, 7), here it has a passive force (p. 335, *a*). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to **yátra**. The exact sense of cd is uncertain owing to the doubtful interpretation of **enā́** and **jajñānā́s** The former word is probably corr to **yátra**, and the latter the frequent pf pt Ā. of jan *generate.* It might be from **jñā** *know* (from which, however, this pt. does not seem to occur elsewhere) the meaning would then be, 'knowing the way thereby (**enā́**),' because Yama found it for them. **svā́s**: *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्यमो अङ्गिरोभिर्	मातली । कव्यैः । यमः । अङ्गिरःऽभिः ।
बृहस्पतिर्ऋक्वभिर्वावृधानः ।	बृहस्पतिः । ऋक्वऽभिः । ववृधानः ।
यांश्च देवा वावृधुर्ये च देवान्	यान् । च । देवाः । ववृधुः । ये । च । देवान् ।
स्वाहान्ये स्वधयान्ये मदन्ति ॥	स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 **Mā́talī Kavyáir, Yamó Áṅgirobhir,**	*Mātalī having grown strong with the Kavyas, Yama with the Angirases, Bṛhaspati with the Ṛkvans,*
Bṛ́haspátir Ṛ́kvabhir vāvṛdhānáḥ,	
yā́ṃś ca devā́ vāvṛdhúr, yé ca devā́n,	*whom the gods have made strong and who* (have made strong) *the gods, some rejoice in the call*
svā́hā anyé, svadháyānyé madanti.	*Svāhā, others in the offering to the dead*

Mā́talī: mentioned only here; one of seven m stems in ī (100, 1 b). Sāyaṇa thinks this means Indra because that god's charioteer (in later times) is mātali and therefore **mā́talī** (N. of **mā́talin**) is 'he who is accompanied by mātali', but the accent of words in in is invariably on that syllable (p. 454 B *a*). **Kavyáis**: name of a group of ancestors; the inst used in the sociative sense (199 A 1) Áṅgi-

robhis: another group of ancestors, otherwise associated with Bṛhaspati (who exclusively is called Āṅgirasá). Ṛ́kvabhis: another group of ancestors; cp. sá ṛ́kvatā gaṇéna *he* (Bṛhaspati) *with the singing host* (iv 50, 5). vāvṛdhānás: by means of oblations. yā́mś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svā́hā anyé: some, by their association with the gods, rejoice in the call svā́hā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 *c*).

४ इमं यम प्रस्तरमा हि सीदा-	इमम् । यम । प्रऽस्तरम् । आ । हि । सीद ।
ङ्गिरोभिः पितृभिः संविदानः ।	अङ्गिरःऽभिः । पितृऽभिः । सम्ऽविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्व्	आ । त्वा । मन्त्राः । कविऽशस्ताः । वहन्तु ।
एना राजन्हविषा मादयस्व ॥	एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám ā́ hí sī́da,
Áṅgirobhiḥ pitṛ́bhiḥ saṃvidānáḥ.
ā́ tvā mántrāḥ kaviśastā́ vahantu.
enā́, rājan, havíṣā mādayasva.

Upon this strewn grass, O Yama, pray seat thyself, uniting thyself with the Angirases, the fathers. Let the spells recited by the seers bring thee hither Do thou, O king, rejoice in this oblation.

ā́ sī́da: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp p. 467, B pitṛ́bhis: apposition to Áṅgirobhis (cp 3 a) saṃvidānás: pr. pt Ā of 2. vid *find* according to the root class (158 *a a*) kavi-śastā́s: on the accent cp. p 456, 2 a and p. 462, f. n 4 enā́: here (cp. 2 d) inst. of ena (112 *a*) agreeing with havíṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोभिरा गहि यज्ञियेभिर्	अङ्गिरःऽभिः । आ । गहि । यज्ञियेभिः ।
यम वैरूपैरिह मादयस्व ।	यम । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं हुवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥

विवस्वन्तम् । हुवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

5 Áṅgirobhir á gahi yajñíyebhir;
Yáma, Vairūpáir ihá mādayasva.
Vívasvantam huve, yáḥ pitá te,
asmín yajñé barhíṣi á niṣádya.

Come hither with the adorable Angirases, O Yama, with the sons of Virūpa do thou here rejoice. I call Vivasvant who is thy father, (let him rejoice), *having sat himself down on the strew at this sacrifice.*

Áṅgirobhis: sociative inst. (199 A 1) á gahi: root ao. ipv. of gam (148, 5). Vairūpáis: sociative inst, this patronymic form occurs only here; Virūpa occurs once in the sing as the name of one who praised Agni (viii 64, 6), and three times in the pl. as of seers closely connected with the Aṅgirases, as sons of heaven or of Aṅgiras. huve: 1 s pr Ā. of hū *call* yás: supply ásti. c is defective by one syllable (p 441, 4 B *a*). barhíṣi á: to be taken together (cp. 176, 1, 2) niṣádya: gd. of sad *sit*, agreeing with Vívasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6 as applied to Indra.

६ अङ्गिरसो नः पितरो नवग्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानाम्
अपि भद्रे सौमनसे स्याम ॥

अङ्गिरसः । नः । पितरः । नवऽग्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुऽमतौ । यज्ञियानाम् ।
अपि । भद्रे । सौमनसे । स्याम ॥

6 Áṅgiraso, naḥ pitáro, Návagvā,
Átharvāṇo, Bhŕgavaḥ, somiásaḥ:
téṣāṃ vayáṃ sumatáu yajñíyānām
ápi bhadré saumanasé siāma.

The Angirases, our fathers, the Navagvas, the Atharvans, the Bhrgus, the Soma-loving we would abide in the favour, the good graces of them the adorable ones.

nah pitárah: in apposition to the names; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = *to take part in.*

७ प्रेहि प्रेहि पथिभिः पूर्व्येभिर्
यत्रा नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता
यमं पश्यासि वरुणं च देवम् ॥

प्र । इहि । प्र । इहि । पथिऽभिः । पूर्व्येभिः ।
यत्र । नः । पूर्वे । पितरः । पराऽइयुः ।
उभा । राजाना । स्वधया । मदन्ता ।
यमम् । पश्यासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbhiḥ pūrviébhir,
yátrā nah pū́rve pitárah pareyuh.
ubhā́ rā́jānā svadháyā mádantā,
Yamáṃ paśyāsi Váruṇaṃ ca devám.

Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuna the god.

préhi préhi: addressed to the dead man, note that this repeated cd. vb. is not treated as an Āmreḍita; in fact only one repeated verbal form is so treated in the RV., viz. píba-piba (p 282, *g*). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d, of a- in 9 c d, and of -au in 10–12 pū́rve: prn adj. (p. 116) rā́jānā: note that both Yama and Varuna are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś *see* (cp. p. 353)

८ सं गच्छस्व पितृभिः सं यमेने-
ष्टापूर्तेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि
सं गच्छस्व तन्वा सुवर्चाः ॥

सम् । गच्छस्व । पितृऽभिः । सम् । यमेन ।
इष्टापूर्तेन । परमे । विऽओमन् ।
हित्वाय । अवद्यम् । पुनः । अस्तम् । आ ।
इहि ।
सम् । गच्छस्व । तन्वा । सुऽवर्चाः ॥

8 sáṃ gachasva pitṛ́bhiḥ, sáṃ Yaména,
iṣṭāpūrténa paramé víoman
hitvā́yāvadyáṃ punar ástam éhi :
sáṃ gachasua tanúā suvárcāh.

Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home, unite with thy body, full of vigour.

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhye diváh in x 15, 14. vioman: loc. without i (p. 69). hitvā́ya: gd., 163, 3. ástam: the home of the Fathers, cp. 9 b–d. tanvā suvárcāh: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

९ अपेत वीत वि च सर्पतातो
ऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यक्तं
यमो ददात्यवसानमस्मै ॥

अप । इत । वि । इत । वि । च । सर्पत । अतः ।
अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
अहःऽभिः । अत्ऽभिः । अक्तुऽभिः । विऽअक्तम् ।
यमः । ददाति । अवऽसानम् । अस्मै ॥

9 ápeta, vī́ta, ví ca sarpatā́to:
asmā́ etám pitáro lokám akran.
áhobhir adbhír aktubhir ví-aktam
Yamó dadāti avasā́nam asmai.

Begone, disperse, slink off from here · for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. vī́ta. for ví ita (see p. 464 17, 1 *a*). asmái: accented because emphatic at the beginning of a Pāda, but unaccented at the end of d (cp. p 452, A *c*). akran: 3 pl act. root ao. of kṛ *make.* áhobhir adbhíh: cp. ix 113 where the joys of the next world are

described, yátra jyótir ájasram, tásmin mā́m dhehi amŕ̥te lóke *where there is eternal light, in that immortal world place me* (7), and yátra amū́r yahvátīr ā́pas, tátra mā́m amŕ̥tam kr̥dhi *where are those swift waters, there make me immortal* (8). **aktubhis:** *nights* as alternating with days. **vyàktam:** pp. of ví + añj *adorn, distinguish.*

१० अति द्रव सारमेयौ श्वानौ
चतुरक्षौ शबलौ साधुना पथा ।
अथा पितॄन्त्सुविदत्राँ उपेहि
यमेन ये सधमादं मदन्ति ॥

अति । द्रव । सारमेयौ । श्वानौ ।
चतुःऽअक्षौ । शबलौ । साधुना । पथा ।
अथ । पितॄन् । सुऽविदत्रान् । उप । इहि ।
यमेन । ये । सधऽमादम् । मदन्ति ॥

10 áti drava sārameyáu śuā́nau,
caturakṣáu śabálau sādhúnā pathā́;
áthā pitŕ̥̄n suvidátrām̐ úpehi,
Yaména yé sadhamā́dam mádanti.

Run by a good path past the two sons of Saramā, the four eyed, brindled dogs; then approach the bountiful Fathers who rejoice at the same feast as Yama.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used, in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. **śvā́nau:** to be read as a trisyllable (cp 91, 3) **caturakṣáu:** doubtless meant to imply keen sight, thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagatī (cp. p. 445, f n 7) **áthā:** the second syllable metrically lengthened. **Yaména:** sociative inst. (p 306, 1). **sadhamā́dam:** cognate acc. with mádanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ
चतुरक्षौ पथिरक्षी नृचक्षसौ ।

यौ । ते । श्वानौ । यम । रक्षितारौ ।
चतुःऽअक्षौ । पथिरक्षी इति पथिऽरक्षी ।
नृऽचक्षसौ ।

ताभ्यामेनं परि देहि राजन्
स्वस्ति चास्मा अनमीवं च धेहि ॥

ताभ्याम् । एनम् । परि । देहि । राजन् ।
स्वस्ति । च । अस्मै । अनमीवम् । च ।
धेहि ॥

11 yáu te śuánau, Yama, rakṣitárau,
caturakṣáu pathirákṣī nṛcákṣasau,
tábhiām enam pári dehi, rājan:
svastí cāsmā anamīvám ca dhehi.

Give him over to those two, O King, that are thy dogs, O Yama, the guardians, four-eyed, watchers of the path, observers of men; bestow on him welfare and health.

yáu: au in this and the following duals for ā, as in 10. nṛcákṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp 10 b). enam: the dead man dehi (2 s. ipv. of dā *give*): that they may guide him to Yama's abode dhehi: 2. s. ipv. of dhā *put*.

उरूणसावसुतृपा उदुम्बलौ
यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय
पुनर्दातामसुमद्येह भद्रम् ॥

उरुऽनसौ । असुऽतृपौ । उदुम्बलौ ।
यमस्य । दूतौ । चरतः । जनान् । अनु ।
तौ । अस्मभ्यम् । दृशये । सूर्याय ।
पुनः । दाताम् । असुम् । अद्य । इह । भद्रम् ॥

12 urūṇasāv, asutṛ́pā, udumbaláu,
Yamasya dūtau carato jánāँ ánu;
tāv asmábhyam dṛśáye sū́riāya
punar dātām ásum adyéhá bhadrám.

Broad-nosed, life-stealing, . the two as messengers of Yama wander among men; may these two give us back here to-day auspicious life that we may see the sun.

urū-ṇasáu: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 *b*; here we have the normal use of au as āv before a vowel within a Pāda; *broad-nosed*, that is, keen-scented. asutṛ́pā u-: on the Sandhi see 22; the literal meaning *delighting in lives* implies delighting in taking them, while they

wander among men as Yama's messengers. **udumbaláu**: this word occurs here only, and there is no means of throwing any light on its sense, the au of this dual, as of dūtáu, for ā, shows the same irregularity as in the preceding stanzas. **caratas**: in order to seek out the lives of those about to go to the abode of Yama. **asmábhyam**: dat pl. of ahám. **dṛśáye**: dat inf, with attracted acc. (200 B 4). **dātām**: 3 du. ipv. root ao. of dā *give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्य्
अग्निदूतो अरंकृतः ॥

यमाय । सोमम् । सुनुत ।
यमाय । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निऽदूतः । अरम्ऽकृतः ॥

13 Yamā́ya sómaṃ sunuta,
Yamā́ya juhutā havíḥ;
Yamáṃ ha yajñó gachati,
Agnídūto áraṃkṛtaḥ.

For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.

juhutā: with metrically lengthened final vowel, 2. pl. ipv. of hu *sacrifice* addressed to those officiating at the sacrifice. **Yamám**: acc of the goal (197, 1; cf. 204, 1 *b*). **Agnídūtas**: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्धविर्
जुहोत प्र च तिष्ठत ।
स नो देवेष्वा यमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतऽवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamā́ya ghṛtávad dhavír
juhóta, prá ca tiṣṭhata;
sá no devéṣu ā́ yamad,
dīrghám ā́yuḥ prá jīváse.

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.

juhóta: the irr. strong form (p. 144, B 3 *a*) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. **prá tiṣṭhata**: *step forward*, in order to offer the oblation; cp. the use of pra bhṛ *bring forward* an oblation. **á yamat**: inj. of root ao. of **yam** *extend*; this form constitutes a play on the name of Yama. **nas**: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 *b*. **āyus**: cognate acc. (197 A 4). **prá jīváse**: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

५ यमाय मधुमत्तमं
राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः
पूर्वेभ्यः पथिकृद्भ्यः ॥

यमाय । मधुमत्ऽतमम् ।
राज्ञे । हव्यम् । जुहोतन ।
इदम् । नमः । ऋषिऽभ्यः । पूर्वऽजेभ्यः ।
पूर्वेभ्यः । पथिकृत्ऽभ्यः ॥

5 Yamáya mádhumattamam
rājñe havyám juhotana.
idam náma ṛ́ṣibhyaḥ pūrvajébhiaḥ,
pūrvebhyaḥ pathikṛ́dbhiaḥ.

To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.

juhotana: again the strong form to suit the metre (cp. 14 b). **pathikṛ́dbhyas**: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyā́ṇa *the road of the Fathers*). This stanza is a Bṛhatī in the middle of Anuṣṭubhs differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 *b*).

त्रिकद्रुकेभिः पतति
षळुर्वीरेकमिद्बृहत् ।
त्रिष्टुब्गायत्री छन्दांसि
सर्वा ता यम आहिता ॥

त्रिऽकद्रुकेभिः । पतति ।
षट् । उर्वीः । एकम् । इत् । बृहत् ।
त्रिऽस्तुप् । गायत्री । छन्दांसि ।
सर्वा । ता । यमे । आऽहिता ॥

16 tríkadrukebhiḥ patati.
ṣáḷ urvī́r, ékam íd bṛhát,
triṣṭúb, gāyatrī́, chándāṃsi,
sárvā tā́ Yamá ā́hitā.

It flies through the three Soma vats The six earths, the one great (world), *triṣṭubh, gāyatrī* and (the other) *metres, all these are placed in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b–d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. **tríkadrukebhis**: this word, occurring six times in the RV, always appears in the pl., and always except here in the locative It is four times directly connected with Soma, and once alludes to it, e g. **tríkadrukeṣu apibat sutásya** *he* (India) *drank of the pressed Soma in the three vessels* (i. 32, 3) The term **tríkadruka** in the ritual of the Brāhmanas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. **ṣáḍ urvī́ḥ**: this expression is probably equivalent to the three heavens and three earths· cp **tisró dyā́vaḥ níhitā antár asmin, tisró bhū́mīr úparāḥ, ṣáḍvidhānāḥ** *the three heavens are placed within him* (Varuṇa) *and the three earths below, forming a sixfold order* (vii 87, 5). **ékam íd bṛhát**: by this expression is probably meant the universe, otherwise spoken of as **víśvam ékam, idám ékam** &c , the *one* being contrasted with the *six*; cp. i 164, 6, **vi yás tastámbha ṣáḷ imā́ rájāṃsi . . kím ápi svid ékam**? *who propped asunder these six spaces, what pray is the one?* **triṣṭúbh, gāyatrī́**: *these two names* of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15–18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasisthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Mandalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyā́na) is different from that trodden by the gods (devayā́na).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास
उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्
ते नोऽवन्तु पितरो हवेषु ॥

उत् । ईरताम् । अवरे । उत् । परासः ।
उत् । मध्यमाः । पितरः । सोम्यासः ।
असुम् । ये । ईयुः । अवृकाः । ऋतऽज्ञाः ।
ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ud īratām ávara, ut párāsa,
ún madhyamā́ḥ pitáraḥ somi-
ā́saḥ ;
ásum yá īyúr avṛkā́ ṛtajñā́s,
té no avantu pitáro háveṣu.

Let the lower, let the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who, friendly, knowing right, have gone to life eternal, *favour us in our invocations.*

úd īratām: note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. **ávare** (on the dec., see 120 *c* 1) &c.: these three words refer to the Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp. **yé pā́rthive rájasi** in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sāyana thinks that here the degrees of their holiness is meant, but in this same stanza when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by **pū́rvāsas** and **úparāsas**. **ásum**: life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41. 3) as opposed to terrestrial life. **īyur**: 3. pl. pf. act. of i *go*.

२ इदं पितृभ्यो नमो अस्त्वद्य	इदम् । पितृऽभ्यः । नमः । अस्तु । अद्य ।
ये पूर्वासो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्या निषत्ता	ये । पार्थिवे । रजसि । आ । निऽसत्ताः ।
ये वा नूनं सुवृजनासु विक्षु ॥	ये । वा । नूनम् । सुऽवृजनासु । विक्षु ॥

2 idáṃ pitŕ̥bhyo námŏ astu adyá,
yé pū́rvāso, yá úparāsa īyúḥ;
yé pā́rthive rájasi ā́ níṣattā,
yé vā nūnáṃ suvr̥jánāsu vikṣú.

Let this obeisance be made to-day to the Fathers who have departed earlier and *later, who have seated themselves in the terrestrial air or who are now in settlements with fair abodes.*

pū́rvāsas: in x. 14, 2. 7 the prn. form **pū́rve** is used (see 120, 2). **īyur**: in x. 14, 2. 7 the more distinctive cd. **pareyúr** appears. **ā́ nísattās** (pp. of **sad** *sit*, cp. 67 *a*, *b*; cp. **ā́ niṣádya** in x. 14, 5). **pā́rthive rájasi**: in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. **suvr̥jánāsu vikṣu**: cp. the frequent **mánuṣīṣu vikṣu** *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितॄन्त्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य
भजन्त पित्वस्त इहागमिष्ठाः ॥

आ । अहम् । पितॄन् । सुऽविदत्रान् । अवित्सि ।
नपातम् । च । विऽक्रमणम् । च । विष्णोः ।
बर्हिऽसदः । ये । स्वधया । सुतस्य ।
भजन्त । पित्वः । ते । इह । आऽगमिष्ठाः ॥

3 ā́hám pitr̥̄́n suvidátrām̐ avitsi,
napātam ca vikrámaṇam ca
Víṣṇoḥ:
barhiṣádo yé svadháyā sutásya
bhajanta pitvás, tá ihā́gamiṣṭhāḥ.

I have won hither the bountiful Fathers and the grandson and the wide stride of Viṣṇu: they who, sitting on the strew, shall partake of the pressed drink with the offering to the dead, come most gladly here.

ā-avitsi (1. s Ā. s ao of 2. vid *find*); = I have induced to come to this offering. nápātam: it is somewhat uncertain who is meant by this; according to Prof Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix 60) Viṣṇu (here coupled with nápātam) is called the husband of Aditi, whose son (TS vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x 14, 1), but it is doubtful whether this later statement was part of the mythological belief of the RV, where Yama is the grandson of Tvastr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáhasvate in viii 102, 7) = sáhasaḥ sūnúm *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: ā́gne yāhi suvidátrebhiḥ pitŕ̥bhiḥ. There is here also a good example of the fanciful interpretations of Sāyana: Víṣṇor (= yajñasya) nápātam (= vināśābhāvam) *the non-destruction of the sacrifice* vikrámaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 3. pl. inj. Ā. of bhaj *share*, with partitive gen. (202 A *e*) pitvás: gen. of pitu (p. 81). ā́-gamiṣṭhās: accent, p. 453, 9 A *b*.

४ बर्हिषदः पितर ऊत्य१र्वाग्
इमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेना-
था नः शं योररपो दधात ॥

बर्हिऽसदः । पितरः । ऊती । अर्वाक् ।
इमा । वः । हव्या । चकृम । जुषध्वम् ।
ते । आ । गत । अवसा । शम्ऽतमेन ।
अथ । नः । शम् । योः । अरपः । दधात ॥

4 bárhiṣadaḥ pitara, ūtī́ arvā́g;
imā́ vo havyā́ cakṛmā: juṣá-dhvam;
tá ā́ gata ávasā śáṃtamena;
áthā naḥ śáṃ yór arapó da-dhāta.

Ye Fathers that sit on the strew, come hither with aid, these offerings we have made to you enjoy them, so come with most beneficent aid, then bestow on us health and blessing free from hurt.

bárhiṣadaḥ pitaraḥ: see note on viii 48, 7c. **ūtī́**: inst. of ūtí (p. 81, f. n. 4). **arvā́k**: *hither*; the vb **ā́ gata** *come* is easily to be supplied from c. **cakṛmā**: with metrical lengthening of the final syllable. **juṣádhvam**: accented because it forms a new sentence (p 466, 19 *b*) **té**: *as such*, as enjoying our offerings. **gata**: 2. pl. ipv. root ao. of **gam** *go*. **áthā**: metrically lengthened **dadhāta**: 2. pl. pr. ipv. of **dhā** *place*, with irr. strong form of the pr stem instead of the normal **dhatta** (p. 144 B 1 *b*).

५ उपहूताः पितरः सोम्यासो
बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्व
अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥

उपऽहूताः । पितरः । सोम्यासः ।
बर्हिष्येषु । निऽधिषु । प्रियेषु ।
ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 úpahūtāḥ pitáraḥ somiā́so
barhiṣíeṣu nidhíṣu priyéṣu;
tá ā́ gamantu; tá ihá śruvantu;
adhi bruvantu; té avantu asmā́n.

Invited are the Soma-loving Fathers to the dear deposits placed on the strew; let them come; let them listen here, let them speak for us; let them aid us.

úpa-hūtās: pp. of **hū** *call*. **nidhíṣu**: the offerings deposited on the sacrificial grass. **gamantu**: 3. pl. ipv. root ao. of **gam** *go*. **śruvantu**: 3. pl ipv. root ao. of **śru** *hear*.

६ आच्या जानुं दक्षिणतो निषद्ये-	आऽअच्यं। जानुं। दक्षिणतः। निऽसद्यं।
मं यज्ञमभि गृणीत विश्वें।	इमम्। यज्ञम्। अभि। गृणीत। विश्वें।
मा हिंसिष्ट पितरः केनं चिन्नो	मा। हिंसिष्ट। पितरः। केनं। चित्। नः।
यद्व आगंः पुरुषता करांम॥	यत्। वः। आगंः। पुरुषता। करांम॥

6 ā́cyā jā́nu, dakṣiṇató niṣádya,
imám yajñám abhí gṛṇīta víśve;
mā́ hiṃsiṣṭa, pitaraḥ, kéna cin no,
yád va ā́gaḥ puruṣátā kárāma.

Bending the knee, sitting down to the south do ye all greet favourably this sacrifice; injure us not, O Fathers, by reason of any sin that we may have committed against you through human frailty.

ā́-acyā (gd. of ac *bend*). note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. **jā́nu:** probably the left knee, cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. **dakṣiṇatás:** *to the right* (of the védi *altar*), that is, *to the south*, because the south is the region of Yama and the Pitaras. **gṛṇīta:** 2. pl. ipv. of 1. gṛ *sing*. **hiṃsiṣta:** 2. pl. inj. iṣ ao. of hiṃs *injure*. **kéna cid yád ā́gaḥ** for **kéna cid ā́gasā yád**, the substantive being put into the rel. instead of the principal clause. **vas:** dat. of disadvantage (p. 314 B 1). **puruṣátā:** inst. s. identical in form with the stem (97, 1, p. 77). **kárāma:** 1. pl. root ao. sb. (p. 171), in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थें	आसीनासः। अरुणीनाम्। उपऽस्थें।
रयिं धंत्त दाशुषे मर्त्याय।	रयिम्। धत्त। दाशुषें। मर्त्याय।
पुत्रेभ्यंः पितरस्तस्य वस्वः	पुत्रेभ्यंः। पितरः। तस्यं। वस्वंः।
प्र यंच्छत त इहोर्जं दधात॥	प्र। यच्छत। ते। इह। ऊर्जम्। दधात॥

7 ā́sīnāso aruṇī́nām upásthe
rayím dhatta dāśúṣe mártiāya.

Sitting in the lap of the ruddy (dawns) *bestow wealth on the wor-*

putrébhiah, pitaras, tásya vásvah
prá yachata; tá ihórjam dadhāta

shipping mortal. To your sons, O Fathers, present a share of those riches, so do ye here bestow strength.

ā́sīnāsas: irr pr pt. Ā. of ās *sit*: 158 *a*. aruṇī́nām: aruṇá *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uṣásām upásthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr ipv. of dhā are used (cp note on 4 d). tásya vásvah referring to rayím in b; on the form of the gen see p 81. té: anaphoric use (cp. p. 294 *b*).

८ ये नः पूर्वे पितरः सोम्यासो
ऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्य्
उशन्नुशद्भिः प्रतिकाममत्तु ॥

ये । नः । पूर्वे । पितरः । सोम्यासः ।
अनुऽऊहिरे । सोमऽपीथम् । वसिष्ठाः ।
तेभिः । यमः । सम्ऽरराणः । हवींषि ।
उशन् । उशत्ऽभिः । प्रतिऽकामम् । अत्तु ॥

8 ye nah pū́rve pitárah somiā́so,
anūhiré somapīthám Vásiṣṭhāh,
tébhir Yamáh saṃrarāṇó havī́ṃṣi,
uśánn uśádbhih, pratikāmám attu.

Those forefathers of ours, the Soma-loving, the Vasiṣṭhas, who fare after him *to the Soma-draught, with them let Yama, sharing their gifts, eat the oblations at pleasure, he the eager with* them *the eager*.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf of vah *drive*, in this case meaning *who have driven after* Yama *to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vásiṣṭhās: as one of the groups of ancient seers. saṃrarāṇás (pf. pt. Ā. of rā *give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुर्देवत्रा जेहमाना
होत्राविदः स्तोमतष्टासो अर्कैः ।

ये । ततृषुः । देवऽत्रा । जेहमानाः ।
होत्राऽविदः । स्तोमऽतष्टासः । अर्कैः ।

आग्ने याहि सुविदत्रेभिरर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥

आ । अग्ने । याहि । सुऽविदत्रेभिः ।
अर्वाङ् ।
सत्यैः । कव्यैः । पितृऽभिः । घर्मसत्ऽभिः ॥

9 yé tātṛṣúr devatrā́ jéhamānā,
hotrāvídah stómatastāsŏ arkáih:
āgne yāhi suvidátrebhir arvā́ṅ
satyáih kavyáih pitṛ́bhir gharmasádbhih.

Who, gasping, have thirsted among the gods, knowing oblations, having praise fashioned for them with songs with them the bountiful Fathers, the true, the wise that sit at the heating vessel, come hither, O Agni.

tātṛṣúr: pf of **tṛṣ**, with long red vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b) **devatrā́**: in heaven, **trā** is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. **stomá-taṣṭāsas**: this Tp *fashioned with praise*, otherwise used with **matí** = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = **taṣṭá-stomāsas**; the latter kind of cd, with a pp. as first member, does not exist in the RV **arkáis**: to be taken with the preceding word = *by means of songs.* **arvā́ṅ** · 93 *b* **kavyáis**: this word occurs in only two other passages, the original meaning apparently being = **kaví** *wise* (cp **kavyá-tā** *wisdom*), here it may be intended to denote a particular group of Fathers (cp x. 14, 3). **gharmasádbhis**: probably in heaven; cp x 16 10 **sá gharmám invāt paramé sadhásthe**: *may he* (Agni) *further the gharma in the highest abode*; this word as well as **jéhamānās** may be intended to contrast with **tātṛṣúr**; cp. vii 103, 9.

10 ये सत्यासो हविरदो हविष्पा
इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः
परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥

ये । सत्यासः । हविःऽअदः । हविःऽपाः ।
इन्द्रेण । देवैः । सऽरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देवऽवन्दैः ।
परैः । पूर्वैः । पितृऽभिः । घर्मसत्ऽभिः ॥

10 yé satyā́so havirā́do haviṣpā́
  índreṇa deváiḥ sarā́tham dá-
    dhānāḥ,
  ā́gne yāhi sahásram devavan-
    dáiḥ
  páraiḥ pū́rvaiḥ pitṛ́bhir gharma-
    sádbhiḥ

They who are true, eating the oblation, drinking the oblation, having the same car with Indra and *the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni*

sa-rátham this word, primarily a Bv., *having the same car*, is then often used as a cognate acc (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā), then adverbially (p. 301, 5 *b*) dádhānās: pr pt. Ā of dhā *put* (cp p 460, f. n. 3); the pf. pt Ā would be dadhānā́s (159). sahásram: agreeing with pitṛ́bhis: more usual would be sahásreṇa pitṛ́bhis: cp. 194 B 1 *b* (p 291), párais: the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*, there is no opposition here to pū́rvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pū́rvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, párāṇi pratnā́ *remote, ancient deeds* opposed to ávarāsas *later men.*

। अग्निष्वात्ताः पितर् एह गच्छत
सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्य्
अथा रयिं सर्ववीरं दधातन ॥

अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छत ।
सदःसदः । सदत । सुऽप्रनीतयः ।
अत्त । हवींषि । प्रऽयतानि । बर्हिषि ।
अथ । रयिम् । सर्वऽवीरम् । दधातन ॥

Ágnisvāttāḥ pitara, éhá ga-
    chata;
sádaḥ-sadaḥ sadata, supraṇī-
    tayaḥ;
attā́ havī́ṃṣi práyatāni barhíṣi;
áthā rayím sárvavīram dadhā-
    tana.

Ye Fathers that have been devoured by fire come hither, sit you down each on his seat, ye that have good guidance, eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.

Ágni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-ṣvāttás like other Tps formed with Agni, but such cds. with a pp as second member usually accent the first (cp p 456, 2 *a*) svāttás. pp. of svād *sweeten* (cp. 67 *b*). sádaḥ-sadaḥ: itv. cd (p 282 *a*, p. 454, 10 *a*), governed by sadata. sadata: 2. pl. ipv. a ao. of sad *sit* (147, 5) supraṇītayas: *having good guidance, well led, coming in good order*, the Pada text does not recognize the cerebralization of the n (65 *a*, *b*) attā́, áthā: final a metrically lengthened prá-yatāni: pp of yam. dadhātana: irr. strong form (cp. note on 7 d) and suffix tana (p. 925)

२ त्वमग्न ईळितो जातवेदो	त्वम् । अग्ने । ईळितः । जातऽवेदः ।
ऽवाड्ढव्यानि सुरभीणि कृत्वी ।	अवाट् । हव्यानि । सुरभीणि । कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्	प्र । अदाः । पितृऽभ्यः । स्वधया । ते ।
अद्धि त्वं देव प्रयता हवींषि ॥	अक्षन् ।
	अद्धि । त्वम् । देव । प्रऽयता । हवींषि ॥

2 tuám, Agna, īḷitó, jātavedo,
ávāḍ ḍhavyā́ni surabhī́ṇi kṛtvī́.
prá́dāh pitṛ́bhyah; svadháyā tĕ
akṣann;
addhí tvám, deva, práyatā havíṃsi.

Thou, O Agni, having been implored, O Jātavedas, hast conveyed the oblations, having made them fragrant Thou hast presented them to the Fathers; with the funeral offering they have eaten them; *do thou, O god, eat the oblations proffered.*

īḷitás· by us. jāta-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself. víśvā veda jánimā jātávedāḥ *Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of Sāyaṇa here: jātam, sarvam jagad, vetti, iti jātavedāh. ávāṭ: 2 s s ao. of vah *carry* (144, 5). ḍhavyā́ni: for havyā́ni (54). kṛtvī́. gd of kr (163, 1) adās: 2. s. root ao. of dā (148 1 *a*) akṣan: 3. pl. root ao. of ghas *eat* (p. 170, *e*) addhí: 2 s. ipv. of ad *eat*.

१३ ये चेह पितरो ये च नेह
याँश्च विद्म याँ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः
स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥

ये । च । इह । पितरः । ये । च । न । इह ।
यान् । च । विद्म । यान् । ऊँ इति । च । न ।
प्रऽविद्म ।
त्वम् । वेत्थ । यति । ते । जातऽवेदः ।
स्वधाभिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá,
yā́ṃś ca vidmá yā́m̐ u ca ná pravidmá,
tuám vettha yáti té, jātavedaḥ,
svadhā́bhir yajñám súkṛtam juṣasva.

Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou knowest how many they are, O Jātavedas, enjoy the sacrifice well prepared with funeral offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid *know* (p. 154, 3), the 1. pl. pr. is vidmás. yā́ṃś ca: Sandhi, 40 *a*. yā́m̐ u: 39, and p. 25, f. n. 2. pra-vidmá: *know exactly*. vettha: 2. s. pf. of vid *know* (p. 154, 3). yáti: cp. 118 *a*. té: supply sánti.

१४ ये अग्निदग्धा ये अनग्निदग्धा
मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां
यथावशं तन्वं कल्पयस्व ॥

ये । अग्निऽदग्धाः । ये । अनग्निऽदग्धाः ।
मध्ये । दिवः । स्वधया । मादयन्ते ।
तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
यथाऽवशम् । तन्वम् । कल्पयस्व ॥

yé Agnidagdhā́ yé ánagnidagdhā,
mádhye diváḥ svadháyā mādáyante,
tébhiḥ suarā́ḷ ásunītim etā́m
yathāvaśám tanúam kalpayasva.

Those who, burnt with fire and not burnt with fire, are exhilarated by the funeral offering in the midst of heaven, as sovereign ruler do thou with them fit his body according to thy power for this spirit-guidance.

yé ánagnidagdhāḥ: that is, buried. mádhye diváḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

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Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). **tébhis**: in association with them (199 A 1), as they know the path of the dead **svarā́t**: as sovereign lord who acts according to his will (yathāvaśám); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Ágnisvāttās), and in this stanza itself (Agnidagdhā́s) tanvam **kalpayasva**: *the body* of the deceased; the words svayáṃ tanvaṃ kalpayasva (VS. xxiii 15) are explained in ŚB. xiii 2, 7, 11 **svayáṃ rūpáṃ kurusva yādŕ́śam ichási** *assume thyself the form that thou desirest*, cp also iii. 48, 4 b and vii 101 3 b **yathāvaśáṃ tanvàṃ cakra** (= cakre) **eṣáḥ** *he has taken a body according to his will*, the corresponding Pāda in the AV. (xviii. 3, 59) reads **yathāvaśám tanvah kalpayāti** *may he fashion our bodies according to his will*, cp also in the following funeral hymn (x. 16, 4) the hemistich: **yā́s te śivā́s tanvò, jātavedas, tā́bhir vahainaṃ sukŕtām u lokám** *with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous.* **ásunītim etā́m**: dependent, like **tanvàṃ**, on **kalpayasva**: *prepare his body* and *this spirit-leading* = *prepare* it for *this spirit-leading*; Agni conducts the *spirit* (**ásu**) of the dead man, who is cremated, to the next world (cp x. 16, 4, just quoted) where it unites with a new *body* (tanū́), cp x. 14, 8 cd **ástam ehi; sáṃ gachasva tanvā̀** *go home, unite with thy* (new) *body*; and x 16, 5 **sáṃ gachatāṃ tanvā̀, jātavedaḥ** *let him* (the deceased) *unite with a* (new) *body, O Jātavedas.*

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family The dice (aksā́s) consisted of the nuts of a large tree called **vibhī́daka** (*Terminalia bellerica*), which is still utilized for this purpose in India

x. 34. Metre **Triṣṭubh**; 7 **Jagatī**

१ प्राविपा मा बृहतो मादयन्ति	प्राविपाः । मा । बृहतः । मादयन्ति ।
प्रवातेजा इरिणे वर्वृतानाः ।	प्रवातेऽजाः । इरिणे । वर्वृतानाः ।

सोमस्येव मौजवतस्य भक्षो
विभीदको जागृविर्मह्यमच्छान् ॥

सोमस्यऽइव । मौजऽवतस्य । भक्षः ।
विऽभीदकः । जागृविः । मह्यम् । अच्छान् ॥

1 prāvepā́ mā bṛható mādayanti
pravāteja íriṇe várvṛtānāh.
sómasyeva Maujavatásya bhakṣó,
vibhīdako jā́gṛvir máhyam achān.

The dangling ones, born in a windy place, of the lofty (tree) *gladden me as they roll on the dice-board Like the draught of the Soma from Mūjavant, the enlivening Vibhīdaka has pleased me*

várvṛtānās: int pt. of vṛt *turn*. **Maujavatásya**: *coming from Mount Mūjavant* as the best **achān**: 3 s s ao of chand (p 164, 5). Verbs meaning *to please* take the dat (p 311 *h*)

२ न मा मिमेथ न जिहीळ एषा
शिवा सखिभ्य उत मह्यमासीत् ।
अक्षस्याहमेकपरस्य हेतोर्
अनुव्रतामप जायामरोधम् ॥

न । मा । मिमेथ । न । जिहीळे । एषा ।
शिवा । सखिऽभ्यः । उत । मह्यम् । आ-
सीत् ।
अक्षस्य । अहम् । एकऽपरस्य । हेतोः ।
अनुऽव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīḷa eṣā́:
śivā́ sákhibhya utá máhyam āsīt.
akṣásyāhám ekaparásya hetór
ánuvratām ápa jāyā́m arodham.

She does not scold me, she is not angry: she was kind to friends and to me. For the sake of a die too high by one I have driven away a devoted wife

mimetha: pf of mith *dispute* **jihīḷa**. pf. of hīḍ *be angry* (cp. p 3, f n 2). **sákhibhyas** dat (p. 313, 3). **ekaparásya**: according to the accent this is a Tp adj, *exceeding by one*, alluding to an unlucky throw (called **kali**) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the **kṛta**, nothing remains over) **ápa arodham** · root ao of **rudh** *obstruct*. The meaning of the stanza is: 'rejecting the kindly advice of my wife I gambled and lost.'

३ द्वेष्टि श्वश्रूरप जाया रुणद्धि
न नाथितो विन्दते मर्डितारम्।
अश्वस्येव जरतो वस्न्यस्य
नाहं विन्दामि कितवस्य भोगम्॥

द्वेष्टि। श्वश्रूः। अप। जाया। रुणद्धि।
न। नाथितः। विन्दते। मर्डितारम्।
अश्वस्यऽइव। जरतः। वस्न्यस्य।
न। अहम्। विन्दामि। कितवस्य। भोगम्॥

3 dvéṣṭi śvaśrūr; ápa jāyā́ ruṇaddhi;
ná nāthitó vindate marḍitā́ram:
áśvasyeva járato vásnyasya
nā́haṃ vindāmi kitavásya bhógam.

My mother-in-law hates me, my wife drives me away the man in distress finds none to pity him: 'I find no more use in a gambler than in an aged horse that is for sale.'

ápa ruṇaddhi (3 s. pr. of rudh) turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs áśvasya‿iva: agreeing with kitavásya. járatas: pr. pt of jṝ *waste away.* kitavásya bhógam: objective gen. (p 320, B *b*).

४ अन्ये जायां परि मृशन्त्यस्य
यस्यागृधद्वेदने वाज्य१क्षः।
पिता माता भ्रातर एनमाहुर्
न जानीमो नयता बद्धमेतम्॥

अन्ये। जायाम्। परि। मृशन्ति। अस्य।
यस्य। अगृधत्। वेदने। वाजी। अक्षः।
पिता। माता। भ्रातरः। एनम्। आहुः।
न। जानीमः। नयत। बद्धम्। एतम्॥

4 anyé jāyā́ṃ pári mṛśanti asya,
yasyā́gṛdhad védane vājī́ akṣah.
pitā́ mātā́ bhrā́tara enam āhur:
'na jānīmo, náyatā baddhám etam'.

Others embrace the wife of him for whose possessions the victorious die has been eager Father, mother, brothers say of him, 'we know him not, lead him away bound'.

ágṛdhat: a ao of gṛdh *be greedy* governing védane, loc. of the object (p 325, 1 *c*) vājī: to be read with a short final (p. 437, *a* 4, cp p. 441, 4 a), accent, p. 450, *b*. āhur: pf. of ah *say* jānīmas: 1 pl. pr. of jñā *know* náyatā: ...

sentence (p. 466, 19 *a*); final vowel metrically lengthened (cp p. 441, line 2) baddhám : as a debtor.

5 यदादीध्ये न दविषाण्येभिः
परायद्भ्योऽव हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रतँ
एमीदेषां निष्कृतं जारिणीव ॥

यत् । आऽदीध्ये । न । दविषाणि । एभिः ।
पराऽयत्ऽभ्यः । अव । हीये । सखिऽभ्यः ।
निऽउप्ताः । च । बभ्रवः । वाचम् । अक्रत ।
एमि । इत् । एषाम् । निःऽकृतम् । जारिणीऽइव ॥

5 yád ādī́dhye: 'ná daviṣāṇi ebhiḥ;
parāyádbhyo áva hīye sákhibhyaḥ',
nyuptāś ca babhrávo vā́cam akratam̐,
émī́d eṣām niṣkṛtám jāríṇīva.

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', *and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.*

ā-dī́dhye: 1. s pr Ā. of dhī *think* daviṣāṇi: 1s ao sb. of du *go* (of which other forms occur in the AA and the YV.), some scholars think the sense of play to be so necessary that this must be an irr form (1s ao sb) from div *play* (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv *spit*) ebhis: with the friends. áva hīye: ps of 1. hā *leave, I am left behind* with abl. (cp. 201 A 1). uptās: pp. of vap *strew* ákrata: 3 pl Ā. root ao. of kṛ, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp p 445, f. n 7); the same expression, vā́cam akrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp i. 35, 6 a), viii. 29, 6 a; see p 23, f. n. 1). émi íd. *I go at once* (p. 218) eṣām: of the dice.

सभामेति कितवः पृच्छमानो
जेष्यामीति तन्वा शूशुजानः ।
अक्षासो अस्य वि तिरन्ति कामं
प्रतिदीव्ने दधत आ कृतानि ॥

सभाम् । एति । कितवः । पृच्छमानः ।
जेष्यामि । इति । तन्वा । शूशुजानः ।
अक्षासः । अस्य । वि । तिरन्ति । कामम् ।
प्रतिऽदीव्ने । दधतः । आ । कृतानि ॥

6 sabhā́m eti kitaváḥ pṛchá-
māno,
jeṣyā́mīti, tanúā śū́śujānaḥ.
akṣā́sŏ asya ví tiranti kā́mam,
pratidī́vne dádhata ā́ kṛtā́ni.

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā̀: accent, p. 450, 2 *b*. śū́śujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl pr. of tṝ *cross*. pratidī́van: dec, 90, 3; dat. with verbs of giving (200 A 1) ā́ dadhatas. N. pl. pr. pt of dhā (156 p 181, top) agreeing with akṣā́sas; with prp. following (p 462, 13 *a a*) kṛtā́ni: probably in the specific sense of *the highest throws*, pl. of n. kṛtám.

७ अक्षास इदङ्कुशिनो नितोदिनो
निकृत्वानस्तपनास्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो
मध्वा संपृक्ताः कितवस्य बर्हणा ॥

अक्षासः । इत् । अङ्कुशिनः । निऽतोदिनः ।
निऽकृत्वानः । तपनाः । तापयिष्णवः ।
कुमारऽदेष्णाः । जयतः । पुनःऽहनः ।
मध्वा । सम्ऽपृक्ताः । कितवस्य । बर्हणा ॥

7 akṣā́sa íd aṅkuśíno nitodíno,
nikṛ́tvānas tápanās tāpayiṣṇá-
vaḥ;
kumārádeṣṇā, jáyataḥ punar-
háṇo,
mádhvā sámpṛktāḥ kitavásya
barháṇā.

The dice are hooked, piercing, deceitful, burning and *causing to burn, presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.*

tāpayiṣṇavas: causing the gambler to pain others by his losses. kumārá-deṣṇās: giving gifts and then taking them back like children. punarháṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 *b* sám-pṛktās: pp. of pṛc *mix*. barháṇā: inst. s. (p. 77): with objective gen. (p. 220)

८ त्रिपञ्चाशः क्रीळति व्रात एषां
देव इव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते
राजा चिदेभ्यो नम इत्कृणोति ॥

त्रिऽपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
देवःऽइव । सविता । सत्यऽधर्मा ।
उग्रस्य । चित् । मन्यवे । न । नमन्ते ।
राजा । चित् । एभ्यः । नमः । इत् । कृणोति ॥

8 tripañcāśáh krīḷati vrā́ta eṣām,
devá iva Savitā́ satyádharmā:
ugrásya cin manyáve nā́ namante;
rā́jā cid ebhyo náma ít kṛṇoti.

Their host of three fifties plays like god Savitṛ whose laws are true. they bow not before the wrath of even the mighty; even a king pays them obeisance.

tripañcāśás: the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. **devá iva Savitā́**: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii 38, 7. 9; v. 82, 2). **nā́**: the only example in the RV. of the metrical lengthening of **ná**. **namante, námas**: with dat. (p 311, *k* and 312, 2 *a*).

९ नीचा वर्तन्त उपरि स्फुरन्त्य्
अहस्तासो हस्तवन्तं सहन्ते ।
दिव्या अङ्गारा इरिणे न्युप्ताः
शीताः सन्तो हृदयं निर्दहन्ति ॥

नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
अहस्तासः । हस्तऽवन्तम् । सहन्ते ।
दिव्याः । अङ्गाराः । इरिणे । निऽउप्ताः ।
शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

9 nīcā́ vartanta, upári sphuranti.
ahastā́so hástavantaṃ sahante.
divyā́ áṅgārā íriṇe níuptāḥ,
śītā́h sánto, hṛ́dayaṃ nír dahanti.

They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart.

Every Pāda in this stanza contains an antithesis: **nīcā́—upári**; **ahastā́sah — hástavantam**; **divyā́ḥ — íriṇe**; **śītā́ḥ — nír dahanti.** **divyā́s**: alluding to their magic power over the gambler; cp **barhaṇā** in 7 d. **áṅgārās**: the dice are compared with bits of charcoal lying in a hollow; cp ŚB. v. 3, 1, 10: **adhidévanam vā́ agnís, tásya eté 'ṅgārā yád akṣā́ḥ** *the gaming-board is fire, the dice are its coals*

१० जाया तप्यते कितवस्य हीना
माता पुत्रस्य चरतः क्व स्वित् ।
ऋणावा बिभ्यद्धनमिच्छमानो
ऽन्येषामस्तमुप नक्तमेति ॥

जाया । तप्यते । कितवस्य । हीना ।
माता । पुत्रस्य । चरतः । क्व । स्वित् ।
ऋणऽवा । बिभ्यत् । धनम् । इच्छमानः ।
अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā́ tapyate kitavásya hīnā́,
mātā́ putrásya cáratah kúa svit.
ṛṇāvā́ bíbhyad dhánam ichámāno,
anyéṣām ástam úpa náktam eti.

Forsaken the wife of the gambler is grieved, the mother (too) *of the son that wanders who knows where. Indebted, fearing, desiring money he approaches at night the house of others.*

hīnā́: pp of **hā** *leave.* **putrásya**: the gambler. **tapyate** must be supplied with **mātā́**. **ṛṇā-vā́**: lengthening of final **a** before **v** (15, 1 *c*). **bíbhyat**: pr pt. of **bhī** *fear.* **úpa eti**: probably for the purpose of stealing, to explain **c.** **náktam**: see 178, 2; 195 A 5 *a.*

११ स्त्रियं दृष्ट्वाय कितवं ततापा-
न्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्
सो अग्नेरन्ते वृषलः पपाद ॥

स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
अन्येषाम् । जायाम् । सुऽकृतम् । च । योनिम् ।
पूर्वाह्णे । अश्वान् । युयुजे । हि । बभ्रून् ।
सः । अग्नेः । अन्ते । वृषलः । पपाद ॥

11 stríyaṃ dṛṣṭvā́ya kitaváṃ tatāpa,
anyéṣāṃ jāyā́ṃ, súkṛtaṃ ca yónim.

It pains the gambler when he sees a woman, the wife of others, and their well-ordered home. Since

pūrvāhṇé áśvān yuyujé hí babhrū́n,
só agnér ánte vṛṣaláḥ papāda.

morning, he falls down (in the evening) *near the fire, a beggar.*

tatāpa: used impersonally with the acc ; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr (213 A *a*). **dṛṣṭvāya**: gd of **dṛś** *see*, agreeing with **kitavám** as the virtual subject (210). **stríyam** (p. 88, *β*) **jāyā́m** as apposition, *a woman who is the wife of others*; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home **áśvān**: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. **papāda**: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything

१२ यो वः सेनानीर्महतो गणस्य
राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना रुणध्मि
दशाहं प्राचीस्तदृतं वदामि ॥

यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै । कृणोमि । न । धना । रुणध्मि ।
दश । अहम् । प्राचीः । तत् । ऋतम् ।
वदामि ॥

12 yó vaḥ senānī́r maható gaṇásya,
rā́jā vrā́tasya prathamó babhū́va,
tásmai kṛṇomi, 'ná dhanā́ ruṇadhmi';
dáśāhám prā́cīs, 'tád ṛtám vadāmi'.

To him who as the general of your great throng, as king has become the first of your host, I stretch forth my ten fingers—'I withhold no money—this is truth I say'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. **dáśa kṛṇomi prā́cīḥ**: *I put the ten* (sc. fingers) *forward*, that is, I stretch out my two hands. **prā́cīs**: A. pl. f of **prā́ñc**, used predicatively (198, 1). **tásmai**: dat. of advantage (200 B 1). **ná dhanā́**

ruṇadhmi: that is, 'I have no money left for you;' these words in sense come after prácīs, expressing what is implied by that gesture. ṛtam: predicative, *I say this as true* (198, 1)

13 अक्षैर्मा दीव्यः कृषिमित्कृषस्व
वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया
तन्मे वि चष्टे सवितायमर्यः ॥

अक्षैः । मा । दीव्यः । कृषिम् । इत् । कृषस्व ।
वित्ते । रमस्व । बहु । मन्यमानः ।
तत्र । गावः । कितव । तत्र । जाया ।
तत् । मे । वि । चष्टे । सविता । अयम् । अर्यः ॥

13 akṣáir mā́ dīvyaḥ; kṛṣím ít kṛṣasva;
vitté ramasva, bahu mányamānaḥ;
tatra gā́vaḥ, kitava, tátra jāyā́:
tán me vi caṣṭe Savitā́yám aryáḥ.

'Play not with dice; ply thy tillage; rejoice in thy property, thinking much of it, there are thy cattle, O gambler, there thy wife': this Savitṛ here, the noble, reveals to me.

This stanza is spoken by the gambler, who in a–c quotes the advice of Savitṛ. dīvyas: 2. s. inj of div *play* with mā́ (p 240) ramasva: with loc (204 1 *a*). tátra: cattle and wife can be regained by acquiring wealth caṣṭe: 3. s pr. of cakṣ. me: dat (200 A *c*). ayám: as actually present. aryás: *noble*, as upholder of moral law.

14 मित्रं कृणुध्वं खलु मृळता नो
मा नो घोरेण चरताभि धृष्णु ।
नि वो नु मन्युर्विशतामरातिर्
अन्यो बभ्रूणां प्रसितौ न्वस्तु ॥

मित्रम् । कृणुध्वम् । खलु । मृळत । नः ।
मा । नः । घोरेण । चरत । अभि । धृष्णु ।
नि । वः । नु । मन्युः । विशताम् । अरातिः ।
अन्यः । बभ्रूणाम् । प्रऽसितौ । नु । अस्तु ॥

14 mitrám kṛṇudhvam khálu, mṛḷátā no
mā́ no ghoréṇa caratābhí dhṛṣṇu.

Pray make friendship, be gracious to us Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest' Let

ní vo nú manyúr viśatām, árātir.	*another now be in the toils of the brown ones.*
anyó babhrūṇā́m prásitau nú astu.	

mṛḷátā (2. pl ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence, with final vowel metrically lengthened. **nas**: dat. (p. 311, *f*) **carata‿abhí**: with prp following the vb (p. 468, 20 A). **dhṛṣṇu**: acc. adv. (p 301, *b*). In this final stanza the gambler adjures the dice to release him from their magical power.

PÚRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material In the following one, the well-known Purusa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Purusa The act of creation is here treated as a sacrifice in which Purusa is the victim, the parts when cut up becoming portions of the universe Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes The religious view is moreover different from that of the old hymns, for it is pantheistic 'Purusa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: **Anuṣṭubh; 16 Triṣṭubh.**

१ सहस्रशीर्षा पुरुषः
सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा-
त्यतिष्ठद्दशाङ्गुलम् ॥

सहस्रऽशीर्षा । पुरुषः ।
सहस्रऽअक्षः । सहस्रऽपात् ।
सः । भूमिम् । विश्वतः । वृत्वा ।
अति । अतिष्ठत् । दशऽअङ्गुलम् ॥

1 sahásraśīrṣā Púruṣaḥ, sahasrākṣáh, sahásrapāt. sá bhū́mim viśváto vṛtvā́, áty atiṣṭhad daśāṅgulám.	*Thousand-headed was Purusa, thousand-eyed, thousand-footed. He having covered the earth on all sides, extended beyond it the length of ten fingers.*

sahasraśīrṣā &c.: that is having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). **sahasrākṣás**: of the very numerous Bv. cds. formed with **sahásra** this and **sahasra-arghá** are the only ones with irr. accent (cp p 455, 10 *c*). **daśāṅgu-lám**: probably only another way of expressing that his size was greater even than that of the earth. **atiṣṭhat**: ipf. of sthā *stand*

२ पुरुष एवेदं सर्वं	पुरुषः। एव। इदम्। सर्वम्।
यद्भूतं यच्च भव्यम्।	यत्। भूतम्। यत्। च। भव्यम्।
उतामृतत्वस्येशानो	उत। अमृतऽत्वस्य। ईशानः।
यदन्नेनातिरोहति॥	यत्। अन्नेन। अतिऽरोहति॥

2 **Púruṣa evédáṃ sárvaṃ**
yád bhūtáṃ yác ca bhávıam.
utā́mṛtatvásyéśāno,
yád ánnenātiróhati.

Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Puruṣa is coextensive with the whole world including the gods. **bhávyam**: a late and irregular cadence. **amṛtatvásya**: of the immortals, the gods **yád**: there is some doubt as to the construction of d; the parallelism of **áty atiṣṭhat** in 1 d and of **áty aricyata** in 5 c indicates that Puruṣa is the subject and **yád** (the gods) the object, and that the former exceeds the latter **ánnena**, that is, by means of sacrificial food. The words have also been interpreted to mean. *who* (the gods) *grow up by* (sacrificial) *food*, or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of **áti** does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-	एतावान्। अस्य। महिमा।
तो ज्यायांश्च पूरुषः।	अतः। ज्यायान्। च। पुरुषः।
पादोऽस्य विश्वा भूतानि	पादः। अस्य। विश्वा। भूतानि।
त्रिपादस्यामृतं दिवि॥	त्रिऽपात्। अस्य। अमृतम्। दिवि॥

3 **etā́vān asya mahimā́,**
áto jyā́yāṃś ca Pū́ruṣaḥ

Such is his greatness, and more

pā́do 'sya víśvā bhūtā́ni;
trıpā́d asyāmṛ́taṃ dıví.

hım is all beings, three-fourths of hım are what ıs ımmoıtal ın heaven.

etā́vān asya · iır. Sandhi for etā́vām̐ asya (occurrıng also ın x 85, 45: putrā́n ā́), ıs a sıgn of lateness, thıs beıng the regular post Vedıc Sandhı (39) átas: equivalent to an ab. after the cpv. (201, 3). ȷyā́yāṃś ca: on the Sandhı, see 40 *a*. Pū́ruṣas: a metrıcal lengthenıng for Púruṣas (cp the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛ́tam: equıvalent to amṛtatvá.

त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ्व्यक्रामत
साशनानशने अभि ॥

त्रिऽपात् । ऊर्ध्वः । उत् । ऐत् । पुरुषः ।
पादः । अस्य । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

tripā́d ūrdhvá úd aıt Púruṣah;
pā́do 'syehā́bhavat púnaḥ.
;áto víṣvaṅ ví akrāmat
ıāśanānaśané abhí.

Wıth thıee quarters Purusa rose upward; one quaıter of hım here came ınto beıng agaın. Thence he spread asunder ın all dırectıons to what eats and does not eat.

úd aıt (3 s. ıpf. of ı *go*, p. 130): to the woıld of ımmortals. ıhá: n this world. púnar: that ıs, from hıs orıgınal form. tátas: from he earthly quaıter. vı akrāmat abhí · dıstııbuted hımself to, leveloped ınto. sāśana-anaśané: anımate creatuıes and ınanımate hıngs, thıs cd. repıesents the latest stage of Dvandvas ın the RV. 186 A 1, end).

स्माद्विराळजायत
वराजो अधि पूरुषः ।
। जातो अत्यरिच्यत
श्चाद्भूमिमथो पुरः ॥

तस्मात् । विऽराट् । अजायत ।
विऽराजः । अधि । पुरुषः ।
सः । जातः । अति । अरिच्यत ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásmād Virā́ḷ ajāyata,
Virā́jŏ ádhi Pū́ruṣaḥ.
sá jātŏ áty aricyata
paścā́d bhū́mim átho puráḥ.

From him Virāj was born, from Virāj Purusa. When born he reached beyond the earth behind and also before.

tásmād: from the undeveloped quarter of Purusa. **Virā́ḷ**. as intermediate between the primaeval Purusa and the evolved Purusa, cp. x. 72, 4: **Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári** *from Aditi Daksa was born, and from Daksa Aditi.* On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. **átho**: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं
ग्रीष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Púruṣena havíṣā
devā́ yajñám átanvata,
vasantŏ asyāsīd ā́jyam,
grīṣmá idhmáḥ, śarád dhavíḥ.

When the gods performed a sacrifice with Purusa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Purusa an ideal human sacrifice to the primaeval Purusa. **átanvata**: 3 pl. ipf. Ā. of tan *stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = to carry out, perform. **dhavís**: 54.

७ तं यज्ञं बर्हिषि प्रौक्षन्
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औक्षन् ।
पुरुषम् । जातम् । अग्रतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tám yajñám barhíṣi práukṣan
Púruṣam jātám agratáḥ:

That Purusa, born in the beginning, they besprinkled as a sacrifice

téna devā́ ayajanta,
sādhyā́ ṛ́ṣayaś ca yé.

on the strew: with him the gods, the Sādhyas, and the seers sacrificed.

jātám agratas: the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñám átanvata in 6 b. Sādhyā́s: an old class of divine beings (here probably in apposition to devā́s), cp. 16 d. ṛ́ṣayaś ca yé: *and those who* were *seers*, a frequent periphrastic use of the rel. = simply ṛ́ṣayas.

८ तस्माद्यज्ञात्सर्वहुतः
सम्भृतं पृषदाज्यम्।
पशून्तांश्चक्रे वायव्यान्
आरण्यान्ग्राम्याश्च ये॥

तस्मात्। यज्ञात्। सर्वऽहुतः।
सम्ऽभृतम्। पृषत्ऽआज्यम्।
पशून्। तान्। चक्रे। वायव्यान्।
आरण्यान्। ग्राम्याः। च। ये॥

8 tásmād yajñā́t sarvahútaḥ
sám̐bhṛtam pṛṣadājyám:
paśū́n tā́ṃś cakre vāyavyā̀n,
āraṇyā́n, grāmyā́ś ca yé.

From that sacrifice completely offered was collected the clotted butter: he made that the beasts of the air, of the forest, and those of the village.

tásmād: ab. of the source (201 A 1). sam̐bhṛtam: as finite vb. pṛṣad-ājyám: accent, p. 455, 10 *d* 1. paśū́n: Sandhi, 40, 2. tā́ṃś: attracted to paśū́n for tát (pṛṣadājyám); Sandhi, 40, 1 *a*. vāyavyā̀n: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1), ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 1). āraṇyā́n: that is, *wild*. grāmyā́ś ca yé = grāmyā́n, that is, *tame*, cp. ṛ́ṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वहुत
ऋचः सामानि जज्ञिरे
छन्दांसि जज्ञिरे तस्माद्
यजुस्तस्मादजायत॥

तस्मात्। यज्ञात्। सर्वऽहुतः।
ऋचः। सामानि। जज्ञिरे।
छन्दांसि। जज्ञिरे। तस्मात्।
यजुः। तस्मात्। अजायत॥

9 tásmād yajñā́t sarvahúta
ṛ́cah sā́māni jajñire;
chándāṃsi jajñire tásmād;
yájus tásmād ajāyata.

From that sacrifice completely offered were born the hymns and the chants, the metres were born from it; the sacrificial formula was born from it.

ṛ́cas: the Rigveda. sā́māni: the Sāmaveda. jajñire: 3. pl pf. Ā. of jan *beget* yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

0 तस्मादश्वा अजायन्त
ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्
तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
ये । के । च । उभयादतः ।
गावः । ह । जज्ञिरे । तस्मात् ।
तस्मात् जाताः । अजावयः ॥

0 tásmād áśvā ajāyanta
yé ké ca ubhayā́datah.
gā́vo ha jajñire tásmāt;
tásmāj jātā́ ajāváyaḥ.

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāváyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

१ यत्पुरुषं व्यदधुः
कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू
का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । अदधुः ।
कतिधा । वि । अकल्पयन् ।
मुखम् । किम् । अस्य । कौ । बाहू इति ।
कौ । ऊरू इति । पादौ । उच्येते इति ॥

' — ' uṣam viádadhuh,
ví akalpayan?
asya? káu bāhū́?
yete?

When they divided Purusa, into how many parts did they dispose him? What (did) *his mouth* (become)? *What are* his *two arms,* his *two thighs,* his *two feet called?*

vi-ádadhur: when the gods cut up Purusa as the victim; here the Padapātha again (see note on viii 48, 2 a, 10 c) accents the prp in a subordinate clause (p 469, 20 B). **káu**: the dual ending **au** for the normal **ā** before consonants (cp. note on x. 14, 10 a), **kā́** and **pā́dā** before **ŭ**: 22. **ucyete**: 3. du. pr. ps of **vac** *speak* Pragrhya, 26 *b*.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः
पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरू इति । तत् । अस्य । यत् । वैश्यः ।
पत्ऽभ्याम् । शूद्रः । अजायत ॥

12 brāhmaṇò 'sya múkham āsīd,
bāhū́ rājaníah kṛtáḥ;
ūrū́ tád asya yád váiśyaḥ;
padbhyā́ṃ śūdró ajāyata.

His mouth was the Brāhman, his two arms were made the warrior, his two thighs the Vaiśya; from his two feet the Śūdra was born.

In this stanza occurs the only mention of the four castes in the RV. **brāhmaṇò 'sya**: Sandhi accent, p 465, 17, 3. **rājanyàs**: predicative nom after a ps (196 *b*). **kṛtás** attracted in number to **rājanyàh**, for **kṛtáu** (cp 194, 3) **yád váiśyas**: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which* was *the Vaiśya*. **padbhyā́m**: abl. of source (77, 3 *a*, p. 458, 1)

१३ चन्द्रमा मनसो जातश्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत ॥

13 candrámā mánaso jātáś;
cákṣoḥ sū́ryŏ ajāyata;
múkhād Índraś ca Agníś ca,
prāṇā́d Vāyúr ajāyata.

The moon was born from his *mind; from* his *eye the sun was born; from* his *mouth Indra and Agni, from* his *breath Vāyu was born.*

Note that **candrá-mās** is not analysed in the Pada text **cáksos**: ab of cáksu used only in this passage = the usual **cákṣus**; in the Funeral Hymn (x 16, 3) **sū́ryas** and **cákṣus**, **vā́tas** and **ātmā́** are also referred to as cognate in nature.

४ नाभ्या॑ आसीद॒न्तरि॑क्षं
शी॒र्ष्णो द्यौः सम॑वर्तत ।
प॒द्भ्यां भूमि॒र्दिशः॒ श्रोत्रा॒त्
तथा॑ लो॒काँ अ॑कल्पयन् ॥

नाभ्याः॑ । आ॒सी॒त् । अ॒न्तरि॑क्षम् ।
शी॒र्ष्णः । द्यौः । सम् । अ॒व॒र्त॒त॒ ।
प॒त्ऽभ्याम् । भूमिः॑ । दि॒शः॑ । श्रोत्रा॑त् ।
तथा॑ । लो॒कान् । अ॒क॒ल्प॒य॒न् ॥

4 nā́bhyā āsīd antárikṣam;
śīrṣṇó dyáuh sám avartata;
padbhyā́m bhū́mir, díśaḥ śró-
trāt:
táthā lokā́m̐ akalpayan.

From his *navel was* produced *the air; from* his *head the sky was evolved, from* his *two feet the earth, from* his *ear the quarters: thus they fashioned the worlds.*

nā́bhyās: ab. of nā́bhi inflected according to the ī dec. (p 82 *a*). **śīrṣṇás**: ab. of śīrṣan (90, 1 *a*, p. 458, 2). **sám avartata**: this vb. is to be supplied in c, cp ádhi **sám avartata** in x. 129, 4. **akalpayan**: ipf. cs. of kḷp; *they* (the gods) *fashioned*.

५ स॒प्तास्या॑सन्परि॒धय॑स्
त्रिः स॒प्त स॒मिधः॑ कृ॒ताः ।
दे॒वा यद्य॒ज्ञं त॑न्वा॒ना
अब॑ध्न॒न्पुरु॑षं प॒शुम् ॥

स॒प्त । अ॒स्य॒ । आ॒स॒न् । प॒रि॒ऽधयः॑ ।
त्रिः । स॒प्त । स॒म्ऽइधः॑ । कृ॒ताः ।
दे॒वाः । यत् । य॒ज्ञम् । त॒न्वा॒नाः ।
अब॑ध्नन् । पुरु॑षम् । प॒शुम् ॥

5 saptā́syāsan paridháyas;
tríḥ saptá samídhah krtā́h;
devā́ yád, yajñám tanvānā́,
ábadhnan Púruṣam paśum.

Seven were his enclosing sticks; thrice seven were the faggots made, when the gods performing the sacrifice bound Purusa as the victim.

paridháyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. **saptá**: as a sacred number. **tanvānā́s**: cp 8 b. **ábadhnan**: 3. pl. ipf. of bandh; cp **púruseṇa havíṣā** in 6 a and **tám yajñám Púruṣam** in 7 a b. **paśum**: as appositional acc. (198).

१६ युज्ञेन युज्ञमयजन्त देवास् यज्ञेनं । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासन् । तानि । धर्माणि । प्रथमानि । आसन्
ते ह नाकं महिमानः सचन्त ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र पूर्वे साध्याः सन्ति देवाः ॥ यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta devā́s:
tā́ni dhármāṇi prathamā́ni āsan.
té ha nā́kam mahimā́naḥ sacanta,
yátra pū́rve Sādhiā́ḥ sánti, devā́ḥ.

With the sacrifice the gods sacrificed to the sacrifice: these were the first ordinances. These powers reached the firmament where are the ancient Sādhyas, the gods.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. **té mahimā́naḥ**: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀ́TRĪ

The goddess of night, under the name of Rā́trī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣā́sā-náktā and Náktoṣā́sā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: **Gāyatrī.**

१ रात्री व्यख्यदायती रात्री । वि । अख्यत । आऽयती ।
पुरुत्रा देव्य१क्षभिः । पुरुऽत्रा । देवी । अक्षऽभिः ।
विश्वा अधि श्रियोऽधित ॥ विश्वाः । अधि । श्रियः । अधित ॥

1 Rā́trī ví akhyad āyatī́
purutrā́ devī́ akṣábhiḥ:
víśvā ádhi śríyo 'dhita.

Night approaching has looked forth in many places with her eyes: she has put on all glories.

ví akhyat: ao of khyā *see* (147 *a* 1). **ā-yatī́:** pr. pt. f. of ā + i *go* (95 *a*). **devī́:** accent, p. 450, *b*; metre, p. 437, *a* 4. **akṣábhis:** 99. 4; the eyes are stars. **ádhi adhita:** root ao. Ā. of dhā *put* (148, 1 *a*). **śríyas** (A. pl. of śrī; 100 *b*, p. 87); *the glories* of starlight.

२ ओर्वप्रा अमर्त्या
निवतो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥

आ । उरु । अप्राः । अमर्त्या ।
निऽवतः । देवी । उत्ऽवतः ।
ज्योतिषा । बाधते । तमः ॥

2 ā́ urv àprā ámartiā
niváto devī́ udvátaḥ:
jyótiṣā bādhate támaḥ.

The immortal goddess has pervaded the wide space, the depths, and the heights: with light she drives away the darkness.

ā́ aprās: 3. s. s ao. of prā *fill* (144, 5). **devī́:** cp. 1 b. **jyótiṣā:** with starlight.

३ निरु स्वसारमस्कृतो-
षसं देव्यायती ।
अपेदु हासते तमः ॥

निः । ऊं इति । स्वसारम् । अकृत ।
उषसम् । देवी । आऽयती ।
अप । इत् । ऊं इति । हासते । तमः ॥

3 nír u svásāram askṛta
Uṣásam devī́ āyatī́:
ápéd u hāsate támaḥ.

The goddess approaching has turned out her sister Dawn; away too will go the darkness.

nír askṛta: 3. s. root ao. of kṛ *do*; the s is here not original (Padapātha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which **kṛ** is compounded with the prps. pári and sám (pariṣkṛṇvánti, páriṣkṛta, sáṃskṛta). **Uṣásam:** *Dawn* here used in the sense of *daylight* (dec., 83, 2 *a*). **nír u—ápa íd u:** in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (íd) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā *go forth* (p. 162, 2).

४ सा नो अद्य यस्या वयं
नि ते यामन्नविक्ष्महि ।
वृक्षे न वसतिं वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविक्ष्महि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sā́ nŏ adyá, yásyā vayáṃ
ní te yā́mann ávikṣmahi,
vṛkṣé ná vasatíṃ váyaḥ.

So to us to-day thou (hast approached), *at whose approach we have come home, as birds to their nest upon the tree.*

sā́: p. 294, *b*; a vb has here to be supplied, the most natural one being *hast come*, from āyatī́ in 3 b yásyās . . te for tvā́ṃ yásyās, a prs. prn. often being put in the rel clause. yā́man: loc. (90). ní. ávikṣmahi: s ao. Ā., *we have turned in* (intr.). vasatím: governed by a cognate vb to be supplied, such as *return to.* váyas: N. pl. of ví *bird* (99, 3 *a*).

५ नि ग्रामासो अविक्षत
नि पद्वन्तो नि पक्षिणः ।
नि श्येनासश्चिदर्थिनः ॥

नि । ग्रामासः । अविक्षत ।
नि । पत्ऽवन्तः । नि । पक्षिणः ।
नि । श्येनासः । चित् । अर्थिनः ॥

5 ní grā́māsŏ avikṣata,
ní padvánto, ní pakṣíṇaḥ,
ní śyenā́saś cid arthínaḥ.

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

ní avikṣata: 3. pl. Ā s ao. of viś *enter.* grā́māsas: = *villagers.* ní: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्यं१वृकं
यवय स्तेनमूर्म्ये ।
अथा नः सुतरा भव ॥

यवय । वृक्यम् । वृकम् ।
यवय । स्तेनम् । ऊर्म्ये ।
अथ । नः । सुऽतरा । भव ॥

6 yāváyā vṛkíaṃ vṛ́kaṃ,
yaváya stenám, ūrmie;
áthā nah sutárā bhava.

Ward off the she-wolf and the wolf, ward off the thief, O Night; so be easy for us to pass.

yāváyā: cs. of yu *separate*; this and other roots ending in ú, as well as in i, ṛ, may take Guna or Vrddhi in the cs. (168, 1 *c*), but the Padapātha invariably gives yavaya; the final vowel is metrically lengthened (in b it is long by position before st) vrkyàm: accent, p. 450, 2 *b*. áthā: final metrically lengthened (cp. p. 214).

7 उप मा पेपिशत्तमः
कृष्णं व्यक्तमस्थित ।
उष ऋणेव यातय ॥

उप । मा । पेपिशत् । तमः ।
कृष्णम् । विऽअक्तम् । अस्थित ।
उषः । ऋणाऽइव । यातय ॥

úpa mā pépiśat támah,
kṛṣṇáṃ, víaktam asthita:
Úṣa ṛṇéva yātaya.

The darkness, thickly painting, black, palpable, has approached me: O Dawn, clear it off like debts.

úpa asthita: 3. s. Ā. of root ao. of sthā *stand*. pépiśat: int pr. pt. of piś *paint*, as if it were material úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Rātrī, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of yat.

उप ते गा इवाकरं
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उप । ते । गाःऽइव । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

úpa te gā́ ivā́karam,
vṛṇīṣvá, duhitar divaḥ,
Rā́tri, stómaṃ ná jigyúṣe.

Like kine I have delivered up to thee a hymn—*choose it O daughter of heaven, O Night—like a song of praise to a victor.*

úpa ā́ akaram (1. s root ao. of kṛ): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning, cp. i 114, 9, upa te stómān

paśupā́ iva ākaram *I have driven up songs of praise for thee like a herdsman* vṛṇīṣvá: 2 s ipv. Ā. from vṛ *choose*. b is parenthetical. stómam is to be supplied with ā́karam. jigyúṣe: dat. of pf. pt. of ji *conquer* (157 *b α*).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat) Water thus came into being first; from it was evolved intelligence by heat It is the starting-point of the natural philosophy which developed into the Sānkhya system.

x. 129. Metre: **Triṣṭubh.**

१ नासदासीन्नो सदासीत्तदानीं
नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्न्
अम्भः किमासीद्गहनं गभीरम्॥

न । असत् । आसीत् । नो इति । सत् । आसीत् । तदानीम् ।
न । आसीत् । रजः । नो इति । विऽओम । परः । यत् ।
किम् । आ । अवरीवरिति । कुह । कस्य । शर्मन् ।
अम्भः । किम् । आसीत् । गहनम् । गभीरम् ॥

1 nā́sad āsīn, nó sád āsīt tadā́nīṃ;
nā́sīd rájo nó víomā paró yát.
kím ā́varīvah? kúha? kásya śármann?
ambhah kím āsīd, gáhanam gabhīrám?

There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there water, unfathomable, profound?

Cf. ŚB. x. 5, 3, 1: náiva vā́ idám ágre 'sad āsīn náiva sad āsīt *verily this* (universe) *was in the beginning neither non-existent nor existent as it were.* tadā́nīm: before the creation ásat: th[illegible]

m of the 3. s. ipf. of as *be*; the rarer form occurs in 3 b. **nó:** for u (24). **víomā:** the final vowel metrically lengthened (cp. 440, 4 B). **parás:** adv.; on the accent cp note on II 35, 6 c. **varīvar:** 3. s ipf. int. of vṛ *cover* (cp 173, 3); what did it *cover* = *conceal* or *contain*? **kúha:** *where* was it? **kásya śárman:** who rded it? **kím:** here as an inter. pcl. (p. 225). **ámbhas:** cp 3 b, TS., **ápo vá idám ágre salilám āsīt** *this* (universe) *in the beginning* *the waters, the ocean.*

ृत्युरासीदमृतं न तर्हि	न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
ात्र्या अह्न आसीत्प्रकेतः ।	न । रात्र्याः । अह्नः । आसीत् । प्रऽकेतः ।
ीदवातं स्वधया तदेकं	आनीत् । अवातम् । स्वधया । तत् । एकम् ।
ाद्धान्यन्न परः किं चनास ॥	तस्मात् । ह । अन्यत् । न । परः । किम् । चन । आस ॥

mṛtyúr āsīd, amṛ́tam ná tárhi.	*There was not death nor immortality then*
·ā́tria áhna āsīt praketáḥ.	*There was not the beacon of night,* nor *of day.*
ī avātám svadháyā tád ékam.	*That one breathed, windless, by its own power.*
nād dhānyán ná paráh kíṃ canā́sa.	*Other than that there was not anything beyond.*

tryās: gen. of **rā́trī** (p. 87). **áhnas:** gen. of **áhan** (91, 2). **:** 3 s. ipf. of an *breathe* (p. 143, 3 *a*). **tásmād:** governed by **ád** (p. 317, 3) **dha** for **ha:** 54. **anyán ná:** 33. **parás:** cp. on 1 b. **āsa:** pf. of as *be* (135, 2).

आसीत्तमसा गूळ्हमग्रे	तमः । आसीत् । तमसा । गूळ्हम् । अग्रे ।
तं सलिलं सर्वमा इदम् ।	अप्रऽकेतम् । सलिलम् । सर्वम् । आः । इदम् ।
नाभ्वपिहितं यदासीत्	तुच्छेन । आभु । अपिऽहितम् । यत् । आसीत् ।
्तपसस्तन्महिनाजायतैकम् ॥	तपसः । तत् । महिना । अजायत । एकम् ॥

3 táma āsīt támasā gūḷhám ágre;
apraketám salilám sárvam ā idám.
tuchyenābhú ápihitam yád ā́sīt,
tápasas tán mahinā́jāyataíkam.

Darkness was in the beginni hidden by darkness, indistingui able, this all was water. Th which, coming into being, w covered with the void, that O arose through the power of heat

gūḷhám: pp. of guh *hide* (69 *c*, cp. 3 *b* γ, p 3 and 13) ās: 3 ipf of as *be* (p 142, 2 *b*), this form is also found twice (i. 85, 1. alternating with āsīt. b is a Jagatī intruding in a Triṣṭubh stan (cp p 445, f. n 7) ābhú: the meaning of this word is illustrat by ā-babhū́va in 6 d and 7 a. mahinā́ = mahimnā́ (90, 2, p. 69).

४ कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा॥

कामः। तत्। अग्रे। सम्। अवर्तत
अधि।
मनसः। रेतः। प्रथमम्। यत्। आसीत्
सतः। बन्धुम्। असति। निः। अविन्दन्
हृदि। प्रतिऽइष्य। कवयः। मनीषा॥

4 kā́mas tád ágre sám avartatā́dhi,
mánaso rétaḥ prathamám yád ā́sīt.
sató bándhum ásati nír avindan
hṛdí pratī́ṣyā kaváyo manīṣā́.

Desire in the beginning came upon that, (desire) *that was the first seed of mind Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.*

ádhi sám avartata: 3. s. ipf. Ā. of vṛt *turn*, with sám *come into being*, ádhi *upon* makes the verb transitive = *come upon, take possession of* tád *that* = tád ékam in 2 c, the unevolved universe One of the two pips here is placed after the vb. (cp. 191 *f*, and p. 468, 20 A *a*). yád: referring to kā́mas is attracted in gender to the predicate n. rétas. satás: they found the origin of the evolved world in the unevolved prati-íṣyā: the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapāṭha manīṣā́: inst. of f. in ā (p. 77).

5 तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विदासी३दुपरि स्विदा-
सी३त् ।
रेतोधा आसन्महिमान आसन्
स्वधा अवस्तात्प्रयतिः परस्तात् ॥

तिरश्चीनः । विऽततः । रश्मिः । एषाम्
अधः । स्वित् । आसी३त् । उपरि । स्वि
आसी३त् ।
रेतःऽधाः । आसन् । महिमानः । आस
स्वधा । अवस्तात् । प्रऽयतिः । परस्तात्

5 tiraścī́no vitato raśmír eṣām:
adháh svid āsī3d, upári svid
āsī3t?
retodhā́ āsan, mahimā́na āsan,
svadhā avástāt, práyatiḥ parás-
tāt.

Their cord was extended acros
was there below or was there abov
There were impregnators, there we
powers; there was energy belo
there was impulse above.

raśmis: the meaning of this word here is uncertain, but it may b an explanation of **bándhu** in 4 c: the cord with which the sage (referred to by **eṣām**) in thought measured out the distance betwee the existent and non-existent, or between what was above and below cp viii. 25. 18, pari yó raśmínā divó ántān mamé pṛthivyā́ḥ *wh with a cord has measured out the ends of heaven and earth*; cp. also th expression sūtram vitatam (in AV. x. 8, 37) *the extended string* wit reference to the earth. **āsīt**: accented because in an antithetica sentence (p. 468, 19 B β). The ī is prolated, and that syllable (an not ā) has the Udātta, as in the final syllable of a sentence in ques tions (Pāṇini viii. 2. 97), the second question **upári svid āsī3t** i quoted by Pāṇini (viii. 2, 102) as coming under this rule, but withou accent. **retodhās** and **mahimā́nas** are contrasted as male an female cosmogonic principles, to which correspond respectively **prá yatis** and **svadhā**. In TS iv. 3, 11, 1, mention is made of tráyo mahimā́naḥ connected with fertility. **svadhā́**: this is one of th five examples of a N. f. in ā left uncontracted with a followin vowel: it is probable that the editors of the Saṃhitā text treate these forms as ending in āh, while the Padapātha gives them withou Visarjanīya doubtless owing to the greatly increasing prevalence o the nominatives in ā.

६ को अद्धा वेद क इह प्र वोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेना-
था को वेद यत आबभूव ॥

कः । अद्धा । वेद । कः । इह । प्र । वोच
कुतः । आऽजाता । कुतः । इयम् ।
ऽसृष्टिः ।
अर्वाक् । देवाः । अस्य । विऽसर्जनेन ।
अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhā́ veda? ká ihá prá vocat,
kúta ā́jātā, kúta iyáṃ vísṛṣṭiḥ?
arvā́g devā́ asyá visárjanena:
áthā kó veda yáta ābabhū́va?

Who knows truly? Who sh here declare, whence it has be produced, whence is this creatio By the creation of this (univers *the gods* (come) *afterwards w then knows whence it has arisen?*

vocat: a ao. inj. of vac. **kutás**: b has one syllable too man (p. 441, 4 *a*). **arvā́k**: the sense is that the gods, being part of th creation, are later than the period preceding the creation, and there fore can know nothing of the origin of the universe **áthā**: wit metrically lengthened final vowel (p. 440, 4, cp. 179, 1)

७ इयं विसृष्टिर्यत आबभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥

इयम् । विऽसृष्टिः । यतः । आऽबभूव ।
यदि । वा । दधे । यदि । वा । न ।
यः । अस्य । अधिऽअक्षः । परमे । वि
ऽओमन् ।
सः । अङ्ग । वेद । यदि । वा । न । वेद ।

7 iyáṃ vísṛṣṭir yáta ābabhū́va;
yádi vā dadhé yádi vā ná:
yó asyā́dhyakṣaḥ paramé víoman
só aṅgá veda, yádi vā ná véda.

Whence this creation has arisen, whether he founded it or did not he who in the highest heaven is its surveyor, he only knows, or else he knows not.

a and b are dependent on **veda** in d. **asya**: *of this* universe. b is defective by two syllables (p 440, 4 *a*): possibly a metrical pause expressive of doubt may have been intended. **vyòman**: loc. (90, 2). **véda**: the accent is due to the formal influence of **yádi** (p. 316, 3 a)

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dea
There is also another (x 10), which consists of a dialogue between him a
his sister Yamī He is associated with Varuna, Brhaspati, and especial
Agni, the conductor of the dead, who is called his friend and his pries
He is not expressly designated a god, but only a being who rules the dea
He is associated with the departed Fathers, especially the Angirases, wi
whom he comes to the sacrifice to drink Soma

Yama dwells in the remote recess of the sky In his abode, which is t
home of the gods, he is surrounded by songs and the sound of the flut
Soma is pressed for Yama, ghee is offered to him, and he comes to se
himself at the sacrifice He is invoked to lead his worshippers to the go
and to prolong life.

His father is Vivasvant and his mother Saranyū In her dialogue wi
him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said
have chosen death and abandoned his body. He departed to the oth
world, having found out the path for many, to where the ancient Fath
passed away. Death is the path of Yama His foot-fetter (pádbīśa)
spoken of as parallel to the bond of Varuna The owl (úlūka) and t
pigeon (kapóta) are mentioned as his messengers, but the two four-ey
broad-nosed, brindled dogs, sons of Saramā (sārameyáu) are his regul
emissaries They guard the path along which the dead man hastens
join the Fathers who rejoice with Yama They watch men and wand
about among the peoples as Yama's messengers They are besought
grant continued enjoyment of the light of the sun

As the first father of mankind and the first of those that died, Yam
appears to have originally been regarded as a mortal who became the chi
of the souls of the departed He goes back to the Indo-Iranian period, f
the primaeval twins, from whom the human race is descended, Yama an
Yamī, are identical with the Yima and Yimeh of the Avesta. Yama hims
may in that period have been regarded as a king of a golden age, for
the Avesta he is the ruler of an earthly, and in the RV. that of a heaven
paradise.

x 135. Metre: **Anuṣṭubh.**

१ यस्मिन्वृक्षे सुपलाशे	यस्मिन् । वृक्षे । सुऽपलाशे ।
देवैः संपिबते यमः ।	देवैः । सम्ऽपिबते । यमः ।
अत्रा नो विश्पतिः पिता	अत्र । नः । विश्पतिः । पिता ।
पुराणाँ अनु वेनति ॥	पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśé
devaíh sampíbate Yamáḥ,
átrā no viśpátih pitā́
purāṇā́m̐ ánu venati.

Beside the fair-leaved tree under which Yama drinks together with the gods, there our father, master of the house, seeks the friendship of the men of old.

yásmin: the loc. is often used in the sense of *beside, near* (cp 203, 2) **sampíbate**: *drinks* Soma *with*. **átrā**: with metrically long final vowel (cp. 433, 2 A). **nas**: *our* i e. *of me* and the other members of the family. **pitā́**: my deceased *father*. **purāṇā́n**: ancient ancestors, Sandhi, 39. **ánu venati**: that is, associates with them.

२ पुराणाँ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मा अस्पृहयं पुनः ॥

पुराणान् । अनुऽवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । अस्पृहयम् । पुनरिति ॥

2 purāṇā́m̐ anuvénantam,
cárantam pāpáyāmuyā́,
asūyánn abhy àcākaśam:
tásmā aspṛhayam púnah.

Him seeking the friendship of the men of old, faring in this evil way, I looked upon displeased for him I longed again

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. **amuyā́**: inst. s. f of the prn **ayám** used adverbially with shift of accent (p 109); with this is combined the inst. s. f. of the adj. **pāpá** similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. **asūyán**: *being displeased*, that is, with him, opposed to **asprhayam**, *I longed for him*, that is, to see him again. **acākaśam**: ipf. int of **kāś**, with shortening of the radical vowel (174).

३ यं कुमार नवं रथम्
अचक्रं मनसाकृणोः ।
एकेषं विश्वतः प्राञ्चम्
अपश्यन्नधि तिष्ठसि ॥

यम् । कुमार । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकऽईषम् । विश्वतः । प्राञ्चम्
अपश्यन् । अधि । तिष्ठसि ॥

3 yáṃ, kumāra, návaṃ rátham
acakrám mánasā́kṛṇoh,
ekeṣam vıśvátah prā́ñcam,
ápaśyann ádhı tıṣṭhası.

The new car, O boy, the wheelless, which thou didst make in mind, which has one pole, but faces in all directions, thou ascendest seeing it not

In this stanza (and the next) the dead boy is addressed; he mounts the car which he imagines is to take him to the other world **aca-krám**: perhaps because the dead are wafted to Yama by Agni **éka** and **vıśvátas** are opposed: though it has but one pole, it has a front on every side. **ápaśyan**: because dead

४ यं कुमार प्रावर्तयो
रथं विप्रेभ्यस्परि।
तं सामानु प्रावर्तत
समितो नाव्याहितम्॥

यम्। कुमार। प्र। अवर्तयः।
रथम्। विप्रेभ्यः। परि।
तम्। साम। अनु। प्र। अवर्तत।
सम्। इतः। नावि। आऽहितम्॥

4 yáṃ, kumāra, prā́vartayo
ráthaṃ víprebhıas párı,
táṃ sā́mā́nu prā́vartata,
sám itó nāví ā́hıtam.

The car, O boy, that thou didst set rolling forth away from the priests, after that there rolled forth a chant placed from here upon a ship.

The departure of the dead is followed by a funeral chant **pra-ávartayas**: 2. s ıpf cs. of **vrt** *turn*, accent, p 464, 17, 1; p 469, *β*; analysed by the Padapātha, as **prá ávartayas**; cp. note on viii. 48, 2 a **ánu prá avartata**: 3. s ıpf. Ā of vrt: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 *a*. **víprebhyas**: the priests officiating at the funeral, abl governed by **párı** (176, 1 *a*), Sandhı, 43, 2 *a*. **sám ā́-hıtam** accent. p 462, 13 *b*. **nāvı**: the funeral chant is placed on a boat as a vehicle to convey it from here (ıtás) to the other world.

कः कुमारमजनयद्
रथं को निरवर्तयत्।
कः स्वित्तदद्य नो ब्रूयाद्
अनुदेयी यथाभवत्॥

कः। कुमारम्। अजनयत्।
रथम्। कः। निः। अवर्तयत्।
कः। स्वित्। तत्। अद्य। नः। ब्रूयात्।
अनुऽदेयी। यथा। अभवत॥

5 káh kumārám ajanayad ?
rátham kó nír avartayat ?
káh svit tád adyá no brūyād,
anudeyī yáthā́bhavat ?

Who generated the boy? Who rolled out his car? Who may could tell us this to-day, how his equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival. Who was his father? Who performed his funeral? With what equipment was he provided for the journey? **nír avartayat**: cp **yám prā́vartayo rátham** in 4 a b. **anudéyī**: this word occurs only in this and the following verse; it is a f. of **anu-déya,** which occurs in the sense of *to be handed over*, the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अभवत् । अनुऽदेयी ।
ततः । अग्रम् । अजायत ।
पुरस्तात् । बुध्नः । आऽततः ।
पश्चात् । निःऽअयनम् । कृतम् ॥

6 yáthā́bhavad anudéyī,
tátŏ ágram ajāyata;
purástād budhná ā́tatah;
paścā́n nirā́yanam krtám.

As the equipment was, so the top arose, in front the bottom extended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between **yáthā** and **tátas, ágram** and **budhnás, purástād** and **paścā́d.** There is no doubt about the grammatical forms or the meaning of the individual words (except **anudéyī**). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

इदं यमस्य सादनं
देवमान यदुच्यते ।

इदम् । यमस्य । सदनम् ।
देवऽमानम् । यत् । उच्यते

इयमस्य धम्यते नाळीर्
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।
अयम् । गीःऽभिः । परिऽकृतः ॥

7 idáṃ Yamásya sā́danaṃ
devamānáṃ yád ucyáte.
iyám asya dhamyate nāḷī́r.
ayáṃ gīrbhíḥ páriṣkṛtaḥ.

This is the seat of Yama that is called the abode of the gods. This is his flute that is blown He it is that is *adorned with songs.*

The boy here arrives at the abode of Yama. **sā́danam:** note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening, **sā́danam** occurs about a dozen times in the RV, beside the much commoner sádanam. **nāḷī́s:** with s in the nom (100, I *a*). There is one syllable too many in c (cp p 428, 2 *a*). **ayám:** Yama. **páriṣkṛtas:** note that the Pada text removes the unoriginal s (p 145, f. n 1; cp. note on x. 127, 3 *a*). **gīrbhís:** dec 82; accent, p. 458, *c* 1.

VĀ́TA

This god, as **Vā́ta**, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet **Vāyú**, who is celebrated in one whole hymn and in parts of others. Vāta's name is frequently connected with forms of the root vā, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of **Vātā-Parjanyā́**, while Vāyu is often similarly linked with Indra as **Índra-Vāyū́** Vāta is the breath of the gods Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunderstorm He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds His noise is also often mentioned.

x. 168. Metre: **Triṣṭubh.**

१ वातस्य नु महिमानं रथस्य
रुजन्नेति स्तनयन्नस्य घोषः ।
दिविस्पृग्यात्यरुणानि कृण्वन्न्
उतो एति पृथिव्या रेणुमस्यन् ॥

वातस्य । नु । महिमानम् । रथस्य ।
रुजन् । एति । स्तनयन् । अस्य । घोषः ।
दिविऽस्पृक् । याति । अरुणानि । कृण्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

1 Vā́tasya nú mahimā́nam ráthasya:
rujánn eti, stanáyann asya ghóṣaḥ.
divispŕ̥g yāti aruṇā́ni kr̥ṇvánn;
utó eti pr̥thivyā́ reṇúm ásyan.

(I will) *now* (proclaim) *the greatness of Vāta's car: its sound goes shattering, thundering. Touching the sky it goes producing ruddy hues, and it also goes along the earth scattering dust.*

mahimā́nam: the vb. can easily be supplied, the most obvious one being **prá vocam** according to the first verse of i. 32, **Índrasya nú vīryā̀ṇi prá vocam,** and of i 154 **Víṣṇor nú kam vīryā̀ṇi prá vocam. rujān:** similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i 23, 11) **stanáyan:** used predicatively like a finite vb. (207) or **eti** may be supplied. **aruṇā́ni:** alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. **asya:** accent, p. 452 **utó:** 24. **pr̥thivyā́:** inst. expressing motion *over* (199, 4).

२ सं प्रेरते अनु वातस्य विष्ठा
ऐनं गच्छन्ति समनं न योषाः ।
ताभिः सयुक्सरथं देव ईयते
ऽस्य विश्वस्य भुवनस्य राजा ॥

सम् । प्र । ईरते । अनु । वातस्य । विऽस्थाः ।
आ । एनम् । गच्छन्ति । समनम् । न । योषाः ।
ताभिः । सऽयुक् । सऽरथम् । देवः । ईयते ।
अस्य । विश्वस्य । भुवनस्य । राजा ॥

2 sám prérate ánu Vā́tasya viṣṭhā́:
áinam gachanti sámanam ná yóṣāḥ.
tā́bhiḥ sayúk sarátham devá īyate,
asyá víśvasya bhúvanasya rā́jā.

The hosts of Vāta speed on together after him: *they go to him as women to a festival. The god, the king of all this world, united with them, goes on the same car.*

sám prá īrate: 3 pl. pr Ā. of **īr**; p. 468, 20 *a.* **viṣṭhā́s:** though the derivation is **vi-stha** (not analysed in the Pada text), the meaning is uncertain. It is probably the

pared, the sense being · the rains follow the storm wind (apā́m sákhā in 3 c), and accompany him on his course sarátham: an adv. based on the cognate acc. (197, 4) īyate: from ī *go* according to the fourth class, from which the pr forms īyase, īyate, īyante, and the pt īyamāna occur, c is a Jagatī Pāda.

३ अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः । अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव ॥	अन्तरिक्षे । पथिऽभिः । ईयमानः । न । नि । विशते । कतमत् । चन । अह- रिति । अपाम् । सखा । प्रथमऽजाः । ऋतऽवा । क्व । स्वित् । जातः । कुतः । आ । बभूव ॥

3 antárikṣe pathíbhir ī́yamāno, ná ní viśate katamác canā́hah. apā́m sákhā prathamajā́ ṛtā́vā. kva svij jātáh, kúta ā́ babhūva?	*Going along his paths in the air he rests not any day The friend of waters, the first-born, the holy, where pray being born, whence has he arisen?*

pathíbhis: inst in local sense (199, 4). ī́yamānas: see note on 2 c áhas: acc of duration of time (197, 2); cp. also **4 b** and the Padapātha apā́m sákhā: as accompanied by rain (cp. note on 2 a). prathama-jā́s 97, 2 ṛtā́vā: 15 *c* kvà: = kúa (p. 448) jātás: as a finite verb (208), cp x. 129, 6 b. kúta ā́ babhūva = what is his origin (cp. x. 129, 6 d), on the use of the pf cp. 213 A *a*.

४ आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः । घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥	आत्मा । देवानाम् । भुवनस्य । गर्भः । यथाऽवशम् । चरति । देवः । एषः । घोषाः । इत् । अस्य । शृण्विरे । न । रूपम् । तस्मै । वाताय । हविषा । विधेम ॥

4 ātmā́ devā́nām, bhúvanasya ... ratı devá eṣáh.	*Breath of the gods, germ of the world, this god fares according to his will. His sounds are heard.*

ghóṣā íd asya śṛṇvire, ná rū- pám.	(but) *his form is not* (seen). *To*
	that Vāta we would pay worship
tásmai Vā́tāya havíṣā vidhema.	*with oblation.*

ātmā́: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 A *f*).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order

ABBREVIATIONS

a. = adjective A = accusative. Ā = Ātmanepada, middle voice AA = Aitareya Āranyaka. ab. = ablative. acc = accusative act. = active. adv = adverb, adverbial ao = aorist Arm = Armenian. Av = Avesta, Avestic Bv. = Bahuvrīhi compound cd = compound cj = conjunction cog = cognate. corr. = correlative cpv. = comparative. cs. = causative D = dative dat. = dative dec = declension dem = demonstrative den = denominative. der. = derivative Dv = Dvandva compound ds = desiderative. du = dual. emph. = emphatic, emphasizing. enc = enclitic. Eng = English. f = feminine. ft = future. G = genitive gd = gerund. gdv = gerundive gen. = genitive. Gk. = Greek Go = Gothic gov. = governing compound I = instrumental. ij = interjection ind = indicative indec = indeclinable inf. = infinitive. inj. = injunctive. inst = instrumental int = intensive inter. = interrogative. ipf = imperfect ipv = imperative. irr = irregular. itv. = iterative. K = Karmadhāraya compound. m = masculine. mid = middle L = locative. Lat = Latin. lc = locative Lith. = Lithuanian N = nominative. n. = neuter neg = negative nm = numeral. nom = nominative. OG. = Old German. OI. = Old Irish OP = Old Persian. op = optative. ord. = ordinal. OS = Old Saxon. OSl = Old Slavonic. P. = Parasmaipada, active voice pcl = particle pf. = perfect pl = plural poss = possessive. pp. = past passive participle. ppf = pluperfect pr = present. prn = pronoun proh = prohibitive prp = preposition. prs = person, personal. ps = passive pt = participle red = reduplicated ref. = reflexive. rel. = relative rt. = root. s. = singular sb. = subjunctive. sec. = secondary. sf. = suffix Slav. = Slavonic spv. = superlative syn = syntactical. Tp. = Tatpurusa compound V. = vocative. vb. = verb, verbal voc. = vocative. YV = Yajurveda.

a, prn root *that* in á-tas, á-tra, á-tha, a-smái, a-syá

amś *attain*, v aśnóti, aśnuté see aś

áṃh-as, n. *distress*, *trouble*, ii. 33, 2 3, iii. 59, 2: vii. 71 5.

ak-tú, m. *ointment*; *beam of light*, (clear) *night*, x 14, 9 [añj *anoint*]

aks-á, m *die* for playing, pl *dice*, x. 34, 2 4. 6. 7 13 [perhaps *sm* — *smet*]

akṣ-án, n *eye* (weak stem of ákṣi), x 127, 1
á-kṣīya-māṇa, pr pt ps *unfailing*, i 154 4 [2 kṣi *destroy*]
akhkhalī-kṛ́tyā, gd *having made a croak*, vii 103, 3
Ag-ní, m *fire*, ii 12, 3, iii 59, 5; viii 48, 6, x 34 11, *god of fire*, *Agni*, i 1–7 9 35. 1, ii 35 15, v 11, 1–6, vii 49, 4, x 15, 9 12, 90, 13 [Lat *ig-ni-s*, Slav *og-nĭ*]
agni-dagdhá, Tp cd. *burnt with fire*, x. 15 14 [pp of dah *burn*]
agní-dūta, a (Bv) *having Agni as a messenger*, x 14 13
agni-ṣvāttá, cd Tp *consumed by fire*, x 15, 11 [pp of svād *taste well*]
ág-ra, n *front*, *beginning*, *top*, x. 135, 6; lc **ágre** *in the beginning*, x 129 3 4.
agra-tás, adv. *in the beginning*, x 90, 7
a-ghn-yā́, f *cow* v 83, 8 [gdv *not to be slain*, from han *slay*]
aṅkuś-ín, a *having a hook*, *hooked*, *attractive*, x 34, 7 [aṅkuśá *hook*]
1 **áṅg-a**, n *limb*, ii 33, 9
2 **aṅgá**, emphatic pcl *just*, *only*, i. 1, 6; x 129, 7 [180]
áṅgāra, m *coal*, x 34, 9
Áṅgira, m name of an ancient seer, iv 51 4.
Áṅgiras, m pl name of a group of ancestors, v 11, 6, x 14, 3 4 5 6; s, as an epithet of Agni, i 1, 6, v. 11, 6 [Gk *ἄγγελο-ς* messenger'].
ac *bend*, I P ácati úd-, *draw up*, v. 83, 8.
a-cakrá, a (Bv) *wheelless*, x 135, 3.
á-cit, a (K) *unthinking*, *thoughtless*, vii. 86 7
a-cit-e, dat inf *not to know*, vii 61, 5.
á-citti, f (K *thoughtlessness* vii 86, 6.
a-citrá, n *darkness*, *obscurity*, iv 51, 3.
á-cyuta, pp (K.) *not overthrown*, *unshakable*, i 85, 4
acyuta-cyút, a (Tp) *moving the immovable*, ii 12, 9
ácha, prp with acc, *unto*, viii. 48, 6
aj *drive*, I P ájati [Lat. *ago* 'lead', 'drive', Gk *ἄγω*, 'lead']
á- *drive up*, vi 54, 10
úd- *drive out*, ii 12 3, iv 50, 5
ajá-māyu, a. (Bv) *bleating like a goat*, vii 103, 6 10 [māyú, m. *bleat*]
a-jára, a (K) *unaging*, i. 160, 4 [jṛ

á-jasra, a (K) *eternal*, ii 35, 8 [*unfailing* : jas *be exhausted*]
ajāví, m pl Dv. cd. *goats and sheep*, x. 90 10 [ajá + ávi]
a-jur-yá, a *unaging*, iv 51, 6 [jur *waste away*]
añj, VII P anákti *anoint*, Ā aṅkté *anoint oneself*, viii 29, 1
áñjas-ā, adv *straightway*, vi 54, 1 [inst of áñjas *ointment* = with gliding motion]
añj-i, n *ornament*, i 85, 3, viii 29, 1 [añj *anoint*]
á-tas, adv *hence*, x. 14, 9, = ab *from that*, iv 50, 3, *than that*, x 90, 3
ati-rātrá, a (celebrated) *overnight*, vii. 103, 7 [rā́trī *night*]
átka, m. *robe*, ii 35, 14
áty-etavái, dat inf *to pass over*, v 83, 10 [áti + i *go beyond*]
á-tra, adv. *here*, i. 154, 6, ii 35, 6
á-trā, adv *then*, vii 103, 2, *there*, x 135, 1
Átri, m an ancient sage, vii 71, 5.
á-tha, adv *then*, *so*, vi 54 7
Athar-van, m pl name of a group of ancient priests, x 14, 6
á-thā, adv *then*, viii 48, 6; x 14, 10; 15, 4 11, 129, 6, *so*, x 127, 6
átho, adv *and also*, x 90, 5 [átha + u]
ad, *eat*, II P. átti, ii 35, 7; x 15, 8. 11. 12 [Lat. *edo*, Gk. *ἔδω*, Eng *eat*]
á-dabdha, pp (K) *uninjured*, iv 50, 2 [dabh *harm*].
Á-diti, f name of a goddess, viii 48, 2 [*unbinding*, *freedom*, from 3 dā *bind*]
ad-dhā́, adv *truly*, x. 129, 6 [*in this manner* a-d *this* + dhā].
a-dyá, adv *to-day*, i 35, 11, iv 51, 3–4; x 14, 12; 127, 4, 135, 5, *now*, x 15, 2 [perhaps = **a-dyavi** *on this day*]
á-dri, m. *rock*, i 85, 5 [*not splitting* dṛ *pierce*]
ádri-dugdha, Tp cd *pressed out with stones*, iv 50, 3 [pp of duh *milk*].
ádha-ra, a *lower*, ii 12, 4
adhás, adv *below*, x 129, 5
ádhi, prp with lc, *upon*, i. 85, 7, v. 83, 9, vii 103, 5, with ab *from*, x 90, 5
ádhy-akṣa, m *eye-witness*, *surveyor*, x 129, 7 [*having one's eye upon*]
adhvará, m. *sacrifice*, i. 1, 4. 8; iv.

adhvar-yu, m. *officiating priest*, vii 103 8

a-dhv-smán, a (Bv) *undimmed*, ii 35, 14 [*having no darkening*]

an *breathe*, II P ániti, x 129, 2 [Go *an-an* 'breathe']

án-agni dagdha, pp (K) *not burned with fire*, x 15, 14

án-abhi-mlāta-varna, a (Bv.) *having an unfaded colour*, ii 35, 13

á-nasta-vedas, a (Bv) *whose property is never lost*, vi 54, 8

an-amīvá, a (Bv) *diseaseless*, iii 59, 3, n *health*, x 14, 11 [ámīvā *disease*]

án-āgas, a (Bv) *sinless*, v 83, 2, vii 86, 7 [ágas *sin*, Gk ἀν αγής 'innocent']

an-idhmá, a. (Bv) *having no fuel*, ii. 35, 4

á-nimis-am, (acc) adv *unwinkingly*, vii 61 3 [ni-mís, f *wink*]

á-nimis-ā, (inst) adv *with unwinking eye*, iii 59, 1 [ni-mís, f *wink*]

á-niviśamāna, pr pt Ā *unresting*, vii 49, 1 [ni + viś *go to rest*]

án-irā, f (K) *languor, ailment* vii 71, 2, viii 48, 4 [írā, f *refreshment*]

án-īka, n *face*, ii 35, 11 [an *breathe*]

anu, prp with acc, *along*, x 14, 1 8, *among*, x 14, 12

anu-kāmám, (acc) adv *according to desire*, viii 48, 8

anu-déyī, f *equipment* (?), x 135, 5 6 [f gdv of anu-dā *to be handed over*]

anu-paspaśāná, pf pt Ā *having spied out*, x 14, 1 [spaś *spy*]

anu-madyá-māna, pr pt ps *being greeted with gladness*, vii 63, 3

anu-vénant, pr. pt *seeking the friendship of* (acc), x 135, 2

ánu-vrata, a *devoted*, x 34, 2 [*acting according to the will* (vratá) *of another*].

án-rta, n (K) *falsehood*, ii. 35, 6, vii 61, 5, *misdeed, wrong*, 86, 6 [rtá *right*].

an-enás, a (Bv) *guiltless*, vii. 86, 4 [enas *guilt*].

ánta, m. *end*, iv 50, 1; *edge, proximity*: lc ánte *near*, x 34, 16

antár, prp with lc, *within*, i 35, 9, ii 12, 8, 35, 7, iv 51, 3, vii. 71, 5, 86, 2 (= *in communion with*), viii. 18, 2, *among*, viii 29, 2. 3 [Lat *inter*]

antári-ksa, n *air, atmosphere*, i 35, 7 11 ii 12 2 x 90 14 ...

[*situated between* heaven and earth: ksa = 1 ksi *dwell*]

ánti-tas, adv *from near*, iii 59, 2 [ánti *in front, near*]

ándh-as, n *Soma plant, juice*, i 85, 6 [Gk ἀνθ-ος 'blossom']

án-na, n. *food*, ii 35, 5 7 10 11 14, pl 12; x 90, 2 [pp of ad *eat*]

anyá, prn a *other*, ii 35, 3 8 13; x 34, 4 10. 11 14, 129, 2, with ab = *than*, ii 33, 11, anyó-anyá *one-another*, vii 103, 3 4 5, anyé-anyé, anyā́h-anyā́h *some-others* x 14, 3, ii 35, 3 [cp. Lat. *aliu-s*, Gk ἀλλο-ς 'other']

áp, f *water*, pl N ā́pas, ii 35, 3 4, vii 49, 1 2² 3 4, 103, 2, A apás, v 83, 6, inst adbhis, x 14, 9, G apā́m, i 85, 9, ii 12 7, 35, 1 2 3 7 9 11 13 14, vii 103, 4, x 168, 3, L. apsú, ii 35, 4 5 7 8, vii 103, 5 [Av *ap* 'water']

apa-dhā́, f *unclosing*, ii 12, 3

ápa-bhartavái, dat inf *to take away*, x. 14, 2 [bhr *bear*]

apa-bhartŕ́, m *remover*, ii 33, 7 [bhr *bear*]

á-paśyant, pr pt. (K) *not seeing*, x. 135, 3

ápas, n *work*, i 85, 9 [Lat *opus* 'work']

apás, a *active*, i 160, 4

apás-tama, spv. a *most active*, i 160, 4.

Apā́m nápāt, m *son of waters*, name of a god, ii 33, 13, 35, 1 3 7 9

ápi-hita, pp *covered*, x 129, 3 [dhā *put*].

apīc-yà, a. *secret*, ii 35, 11 [apīc contraction of a presupposed api añc]

a-praketá, a (Bv.) *indistinguishable*, x. 129, 3 [praketá *perception*]

á-pratīta, pp (K) *irresistible*, iv 50, 9 [prati + pp of i *go*]

a-pramrsya, gdv *not to be forgotten*, ii. 35, 6 [mrś *touch*]

á-budhya-māna, pr pt *unawakening*, iv 51, 3 [budh *wake*]

abhi-ksipánt, pr pt *lashing*, v 83, 3

abhi-tas, adv *on all sides*, iv 50, 3; with acc, *around*, vii 103, 7

abhimāt-in, m *adversary*, i 85, 3 [abhímāti, f *hostility*]

abhi-vrsta, pp *rained upon*, vii 103, 4

abhisti-dyumna, a (Bv) *splendid in help*, iv 51, 7 [dyumná, n *splendour*]

abhísti-śavas, a (Bv) *strong to help*, iii. 59 ...

abhīti, f *attack*, ii 33, 5 [abhí + iti]
abhí-vṛta, pp *adorned*, i. 35, 4 [1. vṛ *cover*].
á-bhv-a, a *monstrous*, n *force*, ii 33, 10, *monster*, iv 51, 9 [*non-existent, monstrous* - bhū *be*]
á-manya-māna, pr pt Ā *not thinking* = *unexpecting*, ii 12, 10 [man *think*]
á-martya, a (K) *immortal*, viii 48, 12, f ā, x 127, 2
a-mitra, m (K) *enemy*, ii. 12, 8 [mitrá *friend*]
ámīta-varṇa, a (Bv) *of unchanged colour*, iv 51, 9
ámī-vā, f *disease*, i 35, 9, ii 33, 2, vii 71, 2, viii 48, 11 [am *harm*, 3 s ámī-ti]
amu-y-ā, inst adv *in this way, so*, x 135, 2 [inst f of amú *this* used in the inflexion of ayám]
á-mūra, a (K) *wise* vii 61, 5 [*not foolish* mūrá]
a-mṛ́ta, a *immortal*, m *immortal being*, i 35, 2, vii 63, 5, viii 48, 3^2, n *what is immortal*, i 35, 6; x 90, 3, *immortality*, x 129, 2 [*not dead*, mṛtá, pp of mṛ *die*, cp Gk ἄμβροτος 'immortal']
amṛta-tvá, n *immortality*, x 90, 2
ámbh-as, n *water*, x. 129, 1
á-yajvan, m (K) *non-sacrificer*, vii 61, 4.
a-y-ám, dem prn N. s m *this*, iii 59, 4, vii 86, 3 8, viii 48, 10, x. 34, 13 (= *here*), *he*, i. 160, 4 x. 135, 7.
a-yās, a *nimble*, i. 154, 6 [*not exerting oneself* yās = **yas** *heat oneself*].
a-rapás, a (Bv) *unscathed*, ii 33, 6; x. 15, 4 [rápas, n *infirmity, injury*]
áram-kṛta, pp *well-prepared*, x 14, 13 [*made ready*]
ár-am, adv *in readiness*, with **kṛ** *do service to* (dat), vii 86, 7
á-rāti, f. *hostility*, ii. 35, 6, iv 50, 11; viii 48, 3, x 34, 14 [*non-giving, niggardliness, enmity*].
a-ri, m *niggard, enemy*, gen aryás, ii 12, 4 5; iv 50, 11, viii 48, 8 [*having no wealth* ri = rai, 1. *indigent*, 2 *niggardly*].
á-riṣṭa, pp (K) *uninjured*, vi 54, 7 [riṣ *injure*].
ar-uṇá, a f ī, *ruddy*, x 15, 7, n *ruddy hue*, x. 168, 1.
ar-uṣá, a *ruddy*, i 85, 5, vii 71, 1

a-reṇú, a (Bv) *dustless*, i 35, 11 [reṇú m *dust*]
ark-á, m *song*, i 85, 2, x 15, 9 [arc *sing*].
arc *sing, praise*, I árcati **sám-**, *praise universally*, pf ānṛcé, i 160, 4
árc-ant, pr pt, *singing*, i 85, 2, viii. 29, 10
arṇa-vá, a *waving*, viii 63, 2, m *flood*, i 85, 9
ár-tha, n *goal*, vii 63, 4 [*what is gone for* ṛ *go*]
arth-ín, a *greedy*, x 127, 5 [*having an object, needy*]
ar-páya, cs. of ṛ *go* **úd-** *raise up*, ii. 33, 4
aryá, a. *noble*, vii 86, 7, x 34, 13, m. *lord*, ii 35, 2
Arya-mán, m name of one of the Ādityas, vii 63, 6
ár-vant, m *steed*, ii 33, 1, vii 54, 5 [*speeding* ṛ *go*].
arvāk, adv *hither*, x 15, 4 9, *afterwards*, x 129, 6
arvāñc, a *hitherward*, i 35, 10, v 83, 6
árh-ant, pr pt *worthy*, ii 33, 10^3
av *help* I P. ávati, i 85, 7, ii 12, 14, 35, 15, iv. 50, 9 11, vii 49, 1-4, 61, 2, x. 15, 1 5, *quicken*, v 83, 4
ava-tá, m *well*, i 85, 10, iv 50, 3 [áva *down*]
a-vadyá, n *blemish*, x. 14, 8 [gdv *not to be praised, blameworthy*]
avá-ni, f *river*, v 11, 5 [áva *down*].
ava-páśyant, pr pt *looking down on* (acc), vii 49, 3.
ava-má, spv a *lowest*; *nearest*, ii. 35, 12, *latest*, vii 71, 3 [áva *down*].
ava-yātṛ́, m *appeaser*, viii 48, 2
áva-ra, cpv a *lower*, x. 15, 1, *nearer*, ii 12, 8 [áva *down*].
áv-as, n *help*, i 35, 1, 85, 11, ii 12, 9, iii 59, 6, x. 15, 4 [av *help*]
ava-sāna, n. *resting place*, x 14, 9 [*unbinding, giving rest*. áva + sā = si *tie*]
avás-tāt, adv *below*, x. 129, 5
avas-yú, a. *desiring help*, iv 50, 9
a-vātá, a (Bv) *windless*, x 129, 2 [vā́ta *wind*]
av-i-tṛ́, m *helper*, ii 12, 6
a-vīra, a (Bv.) *sonless*, vii. 61, 4 [vīrá *hero*]
a-vṛká, a. (K.) *friendly*, x. 15, 1 [*not*

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath *waver*]
as *reach, obtain*, V aśnoti, aśnuté, i 1, 3, 85, 2, ii 33, 2 6, iii 59, 2, vii, 103, 9
abhí- *attain to* (acc), i 154, 5
áś-man, m *rock*, ii 12, 3 [Av. *asman* 'stone', Gk ἄκμων 'anvil']
áś-va, m *horse*, ii 12, 7, 35, 6, iv 51, 5, v 83, 3 6, vii 71, 3 5, x 34, 3 11, 90, 10 [Lat *equu-s* 'horse', Gk ἵππο-ς, OS *ëhu*]
áśva-magha, a (Bv) *rich in horses*, vii 71, 1 [maghá *bounty*]
Aśv-ín, m du *horsemen* name of the twin gods of dawn, vii 71, 2 3 6
aṣṭáu, nm *eight*, i 35, 8
as *be*, II P pr 2 ási, i 1, 4, ii 12, 15, 33, 3, 3 ásti, ii 12, 5, 33 7 10, vii 71, 4, 86, 6, x 34, 14, pl. 1 smási, vi 54, 9, viii 48, 9, 3 sánti, i 85 12, x 90, 16, ipv ástu, v 11, 5, vii 86, 8², x 15, 2, sántu, vii 63, 5, op syāma, iii. 59, 3, iv 50, 6, 51, 10 11; viii 48, 12 13, ipf. 3 ás, x. 129, 3; āsīt, x 34, 2, 90, 6 12 14, 129, 1⁴ 2² 3² 4 5², ásan, x 90, 15 16, 129, 5², pf āsa, vii 86, 4, x 129, 2, ásur, iv 51, 7
ápi- *be or remain in* (lc), syāma, iii 59, 4, x 14, 6
pári *be around, celebrate*, 2. pl stha, vii 103, 7
prá- *be pre-eminent*, ipv astu, iii 59, 2
ás-at, pr pt n *the non-existent*, x 129, 1 4
a-saścát, a (Bv) *inexhaustible*, i 160, 2 [*having no second*, saścát *see follow*]
ás-ita, (pp) a *black*, iv 51, 9
á-sammṛṣṭa, pp (K) *uncleansed*, v 11 3 [mṛj *wipe*]
ás-u, m *life*, x 14, 12, 15, 1 [1. as *exist*]
asu-tṛ́p, a. (Tp) *life-stealing*, x 14, 12 [tṛp *delight in*]
ásu-nīti, f *spirit-guidance*, x 15, 14
ásu-ra, m *divine spirit*, i 35, 7 10, v 83, 6 [Av *ahura*]
asur-ya, n *divine dominion*, ii 33, 9, 35, 2
asuyant, pr pt. *displeased, resentful*, x 135, 2
ás-ta, n *home, abode*, x 14, 8, 34, 10.
asmá, prn stem of 1. prs pl; A asmā́n *us*, i 35, 11, iii 33, 3 ...
asmábhyam *to us*, i 85, 12; x. 14 12, asmé *to us*, i 160, 5, ii 33, 12 Ab asmád *from us*, ii 33, 2, vii 71 1 2, *than us*, ii 33, 11, G asmā́kam *of us*, vi 54, 6; L asmé *in or on us*, ii 35, 4, iv 50, 10 11, viii 48 10, asmā́su *on us*, iv 51 10.
a-smín, L of prn root a, *in this*, ii 35 14, iv 50, 10, x 14, 5
a-smera, a (K) *not smiling*, ii 35, 4
a-smái, D of prn. root a, *to him*, ii 35 5. 12, *for him* x 14, 9; unaccented asmai *to or for him*, ii 12, 5 13, 35 2 10, vi 54, 4, vii 63, 5, x 14, 9 11
a-syá, G of prn root a, *of this*, ii 33, 9, x 129, 6, 168, 2, unaccented, **asya** *his, of him, its, of it* i 35, 7, 154, 5, 160, 3, ii 12, 13, 35 2 6 8 11; iv. 50, 2, vi 54, 3, vii 86, 1, viii 48, 12, x 34, 1 6, 90, 3³ 4 6 12² 15, 129, 7, 135, 7, 168 1
ás-yant, pr pt *scattering*, x 168, 1 [as *throw*]
a-syái, D f of prn root a, *to that*, ii. 33, 5
ah *say* pf 3 pl āhur, ii 12, 5, v 11, 6, vii 86, 3, x 34, 4
áha, emphasizing pcl, *indeed*, i. 154, 6; v 83, 3, vii 103 2
áhan, n *day*, viii 48, 7, x 129, 2
ahám, prs prn, *I*, viii 86, 7; x 15, 3, 34, 2 3 12
áhar, n *day*, vii 103, 7.
áhas, n *day*, x 168, 3
a-hastá, a (Bv) *handless*, x 34, 9.
áh-i, m *serpent*, ii 12, 3 11 [Av. *aži*, Gk ἔχι-ς 'viper', Lat *angui-s*]
á-hṛṇāna, pr pt A *free from wrath* [hṛ *be angry*]

Ā, prp with ab *from*, ii 35, 2, iv 50, 3, 51, 10; with L, *in*, i 85, 4; ii 35, 7 8, iii 59, 3, viii 48, 6
ā́, pcl. *quite, very*, ii. 12, 15, with D., viii 48, 4
ā́-gata, pp *come*, vii. 103, 3 9 [gam *go*].
ā́-gamiṣṭha, a spv *coming most gladly*, x 15, 3
ā́gas, n *sin*, vii 86, 4; x 15, 6 [cp Gk ἄγος 'guilt']
ā́-kṣya, gd *bending*, x 15, 6 [ā́ + *ac bend*]
ā́-jāta, pp *produced*, x 129 6 [jan

ā́j-ya, n *melted butter*, x 90 6 [ā́-añj *anoint*]
āṇí, m *axle-end*, i 35, 6
ā́-tata, pp *extended*, x 135, 6 [tan *stretch*]
ā-tasthivā́ṃs, red pf pt *having mounted*, ii 12, 8 [ā + sthā *stand*]
āt-mán, m *breath*, x 168, 4 [Old Saxon *āthom* 'breath']
Ādityá, m *son of Aditi*, iii 59, 2 3. 5
āp *obtain* V P āpnoti, pf āpa, iv 51, 7 [Lat *ap-iscor* 'reach', *ap ere* 'seize']
ā-bhis, I pl f of prn root **a**, *with these*, v 83, 1.
ā-bhú, a *coming into being*, x 129, 3.
āmá, a *raw, unbaked*, ii 35, 6 [Gk ὠμό-ς 'raw']
ā-yat-ī́, pr pt f *coming*, x 127, 1 3 [ā́ + i *go*]
āyas-á, a f **ī́**, *made of iron*, viii 29, 3 [áyas *iron*]
āy-ú, a. *active*, m *living being, mortal*, iii 59, 9 [i *go*]
ā́-yudh-a, n *weapon*, viii 29, 5 [ā́ + yudh *fight*]
ā́y-us, n *span of life*, vii 103, 10, viii 48, 4 7 10 11, x 14, 14 [*activity* i *go*]
āraṇyá, a *belonging to the forest*, x 90, 8 [áraṇya]
ā-róhant, pr pt. *scaling*, ii 12, 12 [ruh *mount*]
āvis, adv *in view*, with kr, *make manifest*, v 83, 3
āś-ú, a *swift*, vii 71, 5 [Gk ὠκύ-ς]
āśu-héman, a (Bv), *of swift impulse*, ii 35, 1
ā-sām, gen pl f. of the prn root **a**, *of them*, iv 51, 6.
ā́s-īna, irr. pr pt Ā., *sitting*, x 15, 7 [ās *sit*]
ā́-hita, pp *placed in* (lc), viii 29, 4, x. 14, 16, with sám *placed upon* (lc), x 135, 4 [dhā *put*]
ā-huta, pp *to whom offering is made*, v 11, 3

I *go*, II P émi, x 34, 5, éti, iv 50, 8, x 34, 6, 168, 1[2], yánti, vii 49, 1, *approach* (acc), viii 48, 10, áyan, pr sb *pass*, vii 61, 4, *attain*, vii 63, 4, pf. īyúr, x 15 1 2
 ánu- *go after*, vi 54, 5; *follow* (acc), viii 63 5.
 ápa- *go away*, x 14, 9
 abhí- *come upon*, ipf ā́yan, vii 103, 2.
 áva- *appease* op iyām, vii 86, 4
 ā- *come*, ii 33, 1, v 83, 6; *go to*, x. 14, 8
 úpa ā́- *come to* (acc.), i 1, 7
 úd- *rise*, vii 61, 1, 63, 1–4, ipf ait, x 90, 4
 úpa- *approach*, vii 86, 3, 103, 3, x. 14, 10, 34, 10, *flow to*, ii 35, 3
 párā- *pass away*, pf īyúr, x 14, 2. 7.
 pári- *surround*, ii 35 4 9
 prá- *go forth*, i 154, 3, x 14, 7
 ánu prá- *go forth after*, vi 54, 6
 ví- *disperse*, x 14, 9
 sám- *flow together*, ii 35, 3, *unite*, vii, 103, 2
ichá-māna, pr pt. Ā *desiring*, x 34, 10 [is *wish*]
i-tás, adv *from here*, x 135, 4.
i-ti, pcl *thus*, ii 12, 5[2], vi 54, 1. 2; x. 34, 6 [180]
it-thā́, adv *thus*, ii 35, 11, *truly*, i 154, 5 [id + thā, 180]
í-d, emphasizing pcl *just, even*, i 1, 4 6, 85, 8, 154, 3, ii 35, 8 10, iv 50, 7 8, 51, 9, vii 86, 3 6, x 14, 16, 34, 5 7 8 13, 127, 3 [Lat *id*· 180]
i-d-ám, dem prn. n *this*, i 154, 3; ii. 12, 14, 33, 10; iv 51, 1, v. 11, 5; x 14, 15, 15, 2, 90, 2, 129, 3; 135, 7, *this world*, v 83, 9, = *here*, vi. 54, 1 [111]
i-dā́nīm, adv *now*, i 35, 7
idh *kindle*, VII Ā inddhé
 sám- *kindle*, 3 pl. indhate, ii. 35, 11; pf īdhiré, v. 11, 2
idh-má, m *fuel*, x 90, 6 [idh *kindle*]
ind-u, m *drop*, *Soma*, viii 48 2 4 8. 12 13 15, pl iv 50, 10, viii 48, 5
Índra, m name of a god, i. 85, 9, ii. 12, 1–15, iv. 50, 10 11, v. 11, 2, vii 49, 1, viii 48, 2. 10, x 15, 10; 90, 13
indr-iyá, n *might of Indra*, i 85, 2 [Índra]
i-nv *go*, I P ínvati [secondary root from i *go* according to class v i-nu]
 sam- *bring*, i. 160, 5
imá, dem prn stem, *this*, A m imám, ii 35, 2, x 14, 4, 15, 6, N m pl imé, vi 54, 2, viii 48, 5; n imā́, ii 12, 3, x. 15, 4, imā́ni, vii 61, 6; 71, 6 [111]

i-y-ám, dem prn f *this*, v 11, 5; vii. 61, 7, 71, 6², x 129, 6 7 [111]
írā, f *mixture*, v. 83, 4.
ír-ina, n *dice-board*, x. 34, 1 9
ír-ya, a *watchful*, vi 54, 8
i-va, enc pcl *like*, i 1, 9, 85, 5. 8², ii 12, 4 5, 33, 6, 35, 5 13, iv 51, 2, v 11, 5, 83, 3, vii 63, 1; 103, 5², viii 29, 8, 48, 4² 6 7², x 34, 1 3 5 8; 127, 7 8 [180]
iṣ-irá, a *devoted*, viii 48, 7
iṣṭa-vrata, a (Bv) *accordant with desired ordinances*, iii 59, 9
iṣṭā-pūrtá, n (Dv) *sacrifice and good works*, x 14, 8 [iṣ-ṭā, pp du of yaj *sacrifice* + pūrtá, pp of pṝ *fill, bestowed*].
i-há, adv *here*, i 1, 2, 35, 1 6; ii 35, 13 15, vi 54, 9. vii 49, 1 2 3. 4, x 14, 5 12, 15, 3 5 7 11. 13², 90, 4, 129, 6
íḷā, f. *consecrated food*, iv 50, 8

ī *go*, IV Ā íyate, x 168, 2, *approach*, īmahe, vi. 54, 8
antár- *go between* (acc), i. 35, 9, 160, 1
īj-āná, pf pt. Ā (of yaj), *sacrificer*, iv 51, 7
īḍ *praise*, II Ā, íḷe, i 1, 1
íḍ-ya, gdv *praiseworthy*, i 1, 2 [īḍ *praise*]
īm, enc. pcl. (acc of prn i), i 85, 11, ii 12, 5, 33, 13², 35, 1; vii. 103, 3 [180]
íya-māna, pr pt Ā. *going*, x 168, 3 [ī *go*]
īr *stir, set in motion*, II. Ā írte
ánu sám prá- *speed on together after*, x 168, 2
úd- *arise*, x 15, 1, v. 83 3
prá-, cs īráya, *utter forth*, ii 33 8
īś *be master of, overpower*, II Ā íṣṭe, with gen, viii 48, 14
íś-āna, pr pt Ā *ruling over, disposing of* (gen), vi 54, 8, x 90, 2, m. *ruler*, ii 33, 9
īṣ *move*, I íṣati, -te, from (ab), v 83, 2
īḷ-itá, pp *implored*, x 15, 12 [īḍ *praise*]

U, enc pcl. *now, also*, i 35, 6, 154, 4, ii 33, 9, 35, 10 15, iv 51, 1 2, v 83, 10², vi 54, 3, vii 61, 6, 63, 1 2, 86, 3 8, viii 48, 3, x 14, 2, 15, 9, 127, 2², 129, 1² [180]

uk-thá, n. *recitation*, iv 51, 7 [va *speak*]
1. ukṣ *sprinkle*, VI ukṣáti, -te, x 90, 7
pra- *besprinkle*, x 90, 7
2 ukṣ *grow*
ukṣ-itá, pp *grown strong*, i 85, 2 [2 uk = vakṣ *grow*]
ug-rá, a *mighty*, ii 33, 9, x 34, 8 *fierce, terrible*, ii 33, 11, viii 29, 5
uchánt, pr pt *shining*, iv 51, 2 [1 va *shine*]
u-tá, pcl *and*, i 85, 5, 154, 4, ii 12 5, 35, 11, iii 59, 1, iv 50, 9, v 83 2² 10; vi 54, 6, vii 63. 5, 86, 2 viii 48, 1 5 8 14; x 34, 2, 90, 2 utá vā, vii 49, 2², = *and*, viii 48, 1 [180]
utó, pcl *and also*, x 168, 1 [utá + u]
út-tara, cpv a *upper*, i 154, 1 [ú *up*]
út-sa, m *spring*, i 85, 11, 154, [ud *wet*]
ud *wet*, VII. P. unátti, undánti [cp Lat *und-a* 'wave']
vi- *moisten, drench*, i. 85, 5, v 83, 8.
ud-án, n *water*, i 85, 5 [Go *wa* 'water']
udan-vánt, a *water laden*, v 83, 7.
úd-ita, pp *risen*, vii 63, 5 [i *go*]
udumbalá, a *brown* (?), x 14, 12
ud-vát, f. *upward path*, i. 35, 3, *heigh* v 83, 7, x 127, 2 [úd *up* + sf vat]
upa-kṣiyánt, pr pt *abiding by* (acc. iii 59, 3 [kṣi *dwell*]
upa-má, spv a *highest*, viii 29, 9
upa-yánt, pr pt *approaching*, ii 33, 1 [i *go*]
úpa-ra, cpv a *later*, x 15, 2 [Av. *upar* 'upper', Gk *ὕπερο-ς* 'pestle', La *s-uperu-s* 'upper']
upári, adv *upward*, x 34, 9, *above*, x 129, 5 [Gk *ὑπέρ, ὑπείρ* = *ὑπέρι*, La *s-uper*, Old High German *ub* 'over']
úpa-śrita, pp impressed on (lc), vi 86, 8 [śri *resort*]
upa-sádya, gdv *to be approached*, iii 5 5 [sád *sit*]
upá-stha, m *lap*, i 35, 5 6, vii 63, x 15, 7
upa-hatnú, a *slaying*, ii 33, 11 [ha-tn from han *slay*]
úpa-hūta, pp *invited*, x 15, 5 [hū *call*
upārá, m *offence*, vii 86, 6 [upa + a [illegible] offence]

ubj *force* VI P, ubjáti.
nir- *drive out*, i 85, 9
ubhá, a *both*, i 35, 9, x 14 7 [cp Lat *am-bo*, Gk ἄμ-φω 'both' Eng *bo-th*]
ubhá-ya, a pl *both* ii 12 8
ubhayā-dat, a *having teeth on both jaws* x 90, 10
ur-ú, a, f urv í, *wide*, i. 85, 6 7; 154 2, vii 61, 2, 86, 1, x 127, 2 [Av *vouru*, Gk. εὐρύ-ς]
uru-kramá, a (Bv) *wide-striding*, i 154, 5 [krama, m *stride*]
uru-gāyá, a (Bv) *wide-paced* i 154, 1 3 6, viii 29, 7 [-gāya *gait* from gā *go*]
uru-cáksas, a (Bv) *far-seeing*, vii 63, 4 [cáksas, n *sight*]
uru-vyácas, a (Bv) *far extending*, i 160, 2 [vyácas, n *extent*]
uru-śámsa, a (Bv) *far-famed*, viii 48, 4 [śámsa, m *praise*]
uru-syu, a *freedom-giving*, viii 48, 5 [from den. uru-sya *put in wide space, rescue*]
urū-naśá, a (Bv) *broad-nosed*, x 14, 12 [uru + nás *nose*]
urviyā, adv *widely*, ii 35, 8 [inst f of urví *wide*]
urv-í, f *earth*, x 14, 16 [urú *wide*]
uś-ánt, pr pt *eager*, vii 103, 3, x. 15, 8[2] [vaś *desire*]
Uṣ-ás, f *Dawn*, ii 12, 7, vii 63, 3, 71, 1, x 127, 3 7, pl. iv 51, 1-9, 11 [1 vas *shine*, cp Gk ἠώς (for āus-ōs), Lat *aur-or-a*]
usrá-yāman, a (Bv) *faring at daybreak*, vii 71, 4 [usrá *matutinal*, yāman, n *course*]
usr-iyā, f *cow*, iv 50, 5 [f of usr-íya *ruddy* from us-rá *red*]

Ū, enc. pcl, ii. 35, 3; iv 51, 2 [metrically lengthened for u]
ū-tí, f *help*, i 35, 1, viii 48, 15; x 15, 4 [av *favour*].
ūrú, m du. *thigh*, x 90, 11 12.
ū́rj, f *vigour*, *strength*, vii 49, 4, x 15 7
ūrjáyant, den. pr. pt. *gathering strength*, ii 35, 7
ūrdh-vá, a *upright*, ii 35, 9, *upward*, x 90, 4 [Gk ὀρθό-ς for ὀρθ-Ϝό-ς, Lat *arduu-s* 'lofty']
ūrdhvám, acc. adv *upwards*, i 85, 10
ū́rmyā, f. *night* x. 127, 6
ūr-vá, n *receptacle*, ii. 35, 3, *fold*, *herd*, iv. 50, 2 [1 vṛ *cover*].

Ṛ *go* V P ṛṇóti, int álarti *arise* viii. 48, 8 [Gk ὄρ-νυ-μι 'stir up']
abhi- *penetrate to* (acc), i 35, 9
prá- *send forth*, III iyarti, vii 61, 2.
ṛ́k-van, m pl name of a group of ancestors, x 14, 3 [*singing* from arc *sing*]
ṛ́k-vant, a *singing*, *jubilant*, iv 50, 5 [arc *sing*]
ṛ́c, f *stanza*, ii 35, 12, *collection of hymns*, *Rgveda*, x 90, 9 [arc *sing*, *praise*]
ṛcás-e, dat inf with prá, *to praise*, vi. 61, 6 [arc *praise*]
ṛ-ṇá, n *debt*, x 127, 7
ṛṇā-ván, a *indebted*, x 34, 10 [ṛṇá *debt*]
ṛ-tá, n *settled order*, i 1, 8, iv 51, 8; *truth*, x 34, 12 [pp of ṛ *go*, *settled*]
ṛtá-jāta-satya, a *punctually true*, iv 51, 7 [*true as produced by established order*].
ṛta-jñá, a *knowing right*, x 15, 1
ṛta-yúj, a. *yoked in due time*, iv 51, 5; vii 71, 3
ṛta-spṛ́ś, a. *cherishing the rite*, iv 50, 3.
ṛtá-van, a *holy*, ii 35, 8, x 168, 3; *pious*, vii 61, 2, f -varī *observing order*, i 160, 1
ṛ-tú, m *season*, vii 103, 9 [*fixed time*: from ṛ *go*]
ṛ-té, adv. prp with ab, *without*, ii 12, 9 [loc of ṛtá]
ṛtv-ij, m *ministrant*, i 1, 1 [ṛtú + ij = yaj *sacrificing in season*]
ṛdūdára, a *compassionate*, ii. 33, 5; *wholesome*, viii 48, 10
ṛdh *thrive*, V P ṛdhnoti
ánu- *bring forward*, op 2 s ṛdhyās, viii 48, 2
ṛ́dhak, adv *separately*, vii 61 3
Ṛbh-ú, m pl. name of three divine artificers, iv. 51, 6 [*skilful*, from rabh *take in hand*].
ṛ́ṣ-i, m *seer*, i 1, 2, iv 50, 1, x 14, 15; 90, 7
ṛṣ-ṭi, f *spear*, i. 85, 4 [ṛṣ *thrust*]
ṛṣ-vá, a *high*, *lofty*, vii 61, 3, 86 1

É-ka, nm *one*, i 35, 6, 154, 3 4, vii. 103, 6[4], viii 29, 1-8 10; x 14, 16; 129, 2 3 [prn root e]
eka-pará, a *too high by one*, x 34, 2.
ekesa, a. *having one pole*, x 135, 3 [īsā + *pole* of a car]
e-tá, dem prn stem, *this* n etád, iii. 59 5 ...

x 34, 4; inst eténa, v 83, 6; n pl etá, x 15, 14, m pl eté *these*, vii 103, 9 [prn root e + tá *this*]
éta-śa, m steed of the Sun, vii 63, 2 [eta *speeding*, from i *go*]
etá-vant, a *such*, x 90, 3 [prn etá *this* + sf vant]
e-na, enc prn stem of 3 prs *he*, *she*, *it* acc enam *him*, ii 12, 5, iii 59, 3, vii 103, 2, x 14, 11, 34, 4, 168, 2, acc pl enān *them*, vii 103, 3, gen du enos *of them two*, vii 103, 4 [prn root e]
én-as, n, ii 12, 10, vii 71, 4, 86, 3
enā́, inst *by it*, x 14, 4, adv *thither*, x 14, 2 [inst of prn root a]
e-bhis, I pl *with them*, x 34, 5 [prn. root a]
e-bhyas, D. pl *to them*, x 34, 8 [prn. root a]
e-vá, pcl *thus*, *just*, i. 1, 3; ii 12, 1, iv 51, 9, vi 54, 1 2, x 90, 2 [prn root e, cp 180]
e-vā́ (= evá), adv *thus*, *just*, ii 33, 15, iv 50, 8 [prn root e]
e-sá, dem prn N s m esáh *this*, x 168, 4, *he*, ii 12, 15, vii 63, 3, viii 29, 6, f esā́ *this*, x 14, 2, *she*, x 34, 2 [from prn root e + sa]
e-sām, G pl m *of them*, i 85, 3, vii 103, 5². 6, x 34, 5 8, 129, 5 [prn root a]

Ók-is, n *abode*, iv 50, 8 [*wonted place* uc *be wont*]
ój-as, n *might*, i 85, 4 10, 160, 5 [uj = vaj, cp Lat *augus-tu s* 'mighty', 'august']
ojā-yámāna, den pr pt Ā *showing one's strength*, ii 12, 11 [ójas].
ój-īyāms, cpv a *mightier*, ii 33, 10
osa-dhī, f *plant*, v 83, 1 4 5. 10, vii 61, 3 [áv(a)s-a *nurture* (av *further*) + dhī *holding*, from dhā *hold*]

Ká, inter prn *who?* i 35, 7, x 129, 6, 135, 5³, G kásya, x 129, 1, du káu, x 90, 11², with cid I kéna cid *by any*, x 15, 6, pl N. ké cid *some*, viii 103, 8
ka-kúbh, f *peak*, i 35, 8
ka-tamá, inter prn *which (of many)?* i 35, 7, iv 51, 6, with caná *any*, x
kati-dhā́, adv *into how many parts?* x. 90, 11 [ká-ti *how many?* Lat *quot*]
ka-dā, inter adv *when?* vii 86, 2, with cana, *ever*, vi 54, 9 [ká *who?*]
kánikradat, int pr pt *bellowing*, iv 50, 5, v 83, 1. 9 [krand *roar*]
kán-īyāms, cpv *younger*, vii 86, 6 [cp. kan-yā, f *girl*, Gk καινό-ς 'new' for καν-ιό-ς]
kam, pcl, i 154, 1 [*gladly* cp p 225, 2]
kár-tave, dat inf of kr *do*, i 85, 9
kalmalīk-in, a *radiant*, ii 33, 8
kav-i, m *sage*, v 11, 3, vii 86, 3, x 129, 4 [Av *kavi* 'king']
kavi-kratu, a (Bv) *having the intelligence of a sage*, i 1, 5, v 11, 4
kaví-tara, cpv a *wiser*, vii 86, 7
kavi-śastá, pp (Tp) *recited by the sages*, x 14, 4
kav-ya, a *wise*, x 15, 9; m pl name of a group of Fathers, x 14, 3.
kaśā́, f *whip*, v 83, 3
kā́m-a, m *desire* i 85, 11, x. 34, 6, 129, 4 [kam *desire*]
kāś *appear*, int cākaśīti
abhi- *look upon*, x 135, 2
kitavá, m *gambler*, x 34, 3 6 7 10 11 13
ki-m, inter prn *what?* vii 86, 2 4, viii 48, 3² x 90, 11, 129, 1², with caná *anything*, x 129, 2 [Lat *qui-s*, *qui-d*]
kíla, adv emphasizing preceding word, *indeed*, ii 12, 15 [180]
kīr-í, m *singer*, ii 12, 6 [2 kr *commemorate*].
ku-cará, a *wandering at will*, i 154, 2 [ku, inter prn root *where?* = *anywhere* + cara from car *fare*]
ku-tás, inter adv *whence?* x. 129, 6², 168, 3 [prn root *where?*]
ku-mārá, m, *boy*, x 135, 3 4 5, = *son*, ii 33, 12
kumārá-desna, a (Bv) *presenting gifts like boys*, x 34, 7 [desná, n *gift* from dā *give*]
kul-yā́, f *stream*, v 83, 8
kuv-íd, inter pcl *whether?* ii 35, 1 2, iv 51, 4 [ku + íd cp p 226]
ku-ha, inter adv *where?* ii 12, 5, x. 129, 1 [ku + sf ha = dhā. cp p 212]
kr *make*, V krnóti, krnuté, iv 50, 9,

(voice), 8, pr. sb. 3 s krṇávat, viii 48, 3; 3 pl. kṛṇávan, iv 51, 1, vii 63, 4, 2 pl Ā krṇúdhvam, x. 34, 14, ipv. krṇuhí, x 135, 3, pf cakrmá, vii 86, 5, x 15, 4, cakrúr, vii 63, 5, Ā cakré, x 90, 8, cakrā́te, viii. 29, 9, cakriré, i 85, 1 2 7. 10, ft karisyási, i 1, 6, root ao ákar, ii 12, 4, iii 59 9, v 83, 10, ákran, x 14, 9, 3. pl Ā ákrata, vii 103, 8, x 34, 5, sb kárati, ii 35, 1, kárāma, x 15, 6, ao ps ákāri, vii 61, 7 [cp Gk κραίνω 'accomplish', Lat *creō* 'create']
upa ā́- *drive up for*: rt. ao ákaram, x 127, 8
āvis- *make manifest*, v 83, 3
nís- *turn out* rt ao askrta, x 127, 3.
krnv-ánt, pr pt *making = offering*, vii 103, 8, x. 168, 1 [kr *make*]
kr-tá, pp *made*, i 85, 6, ii 12, 4, vii 61, 6 (= *offered*), x 90, 12 15, 135, 6, n *lucky throw*, x 34, 6 [Av *kereta*, Old Persian *karta* 'made']
kŕtā, f *breast* (?), ii 35, 5
kr-tví, gd. *having made*, x 15, 12.
krś-á, a *poor*, ii 12, 6 [krś *grow lean*]
kŕśana, n *pearl*, i 35, 4
krṣ *draw*, I P kársati, v 83, 7, VI. P krsá-ti *till*, x. 34, 13
krṣ-í, f *field*, x 34, 13 [krs *till*]
krs-ti, f pl *people*, i 160 5; iii 59, 1 [*tillage, settlement*: krs *till*]
krs-ná, a *black*, i 35, 2 4 9, x 127, 7, f. í, vii 71, 1
klp *be fit*, I kálpati, cs kalpáyati, -te *arrange*, x 15, 14
ví- *dispose*, x 90, 11 14
ket-ú, m *banner*, v 11, 2 3, vii 63, 2 [cit *appear*, Go *haidu s* 'manner'].
kévata, m *pit*, vi. 54, 7
kóśa, m *bucket*, v 83, 8, *well* (of a car), vi 54, 3
kr-á-tu, m *power*, ii 12, 1; *wisdom*, vii 61, 2 [kr *do*]
krand *bellow*, I P krándati
abhí- *bellow towards*, v 83, 7.
kránd-as, n *battle array*, ii 12, 8 [*battle cry* krand *shout*]
kram *stride*, I. P. krā́mati, Ā krámate
ví- *stride out*, pf cakrame, viii 29, 7
abhi ví- *spread asunder, develop into*: ipf. ákrāmat, x 90, 4
krīḍ *play*, I. krīla, x 34, 8

krudh *be angry*, IV P krúdhyati, red. ao inj cukrudhāma, ii 33, 4
kvà, inter adv. *where?* i 35, 7, ii. 33, 7, iv 51, 6; x. 168, 3, with svid *who knows where*, x 34, 10 [pronounced kúa]
ksa-trá, n *dominion*, i 160, 5 [kṣa = ksi *rule*]
ksam *forbear*, I Ā ksámate.
abhí- *be merciful to* (acc), ii 33, 1 7.
ksi *dwell*, II P kséti, iv 50, 8.
ádhi- *dwell in* (lc), i 154, 2
ksiy-ánt, pr. pt. *dwelling*, ii 12, 11 [ksí *dwell*]
ksé-ma, m *possession*, viii 86, 8 [ksī: ksáyati *possess*]

Khan-í-trima, a *produced by digging*, vii. 49, 2 [khan *dig*]
khálu, adv *indeed*, x 34. 14 [p 227].
khā-tá, pp *dug*, iv 50, 3 [khan *dig*].
khyā *see* no present, a ao ákhyat.
abhí- *perceive*, vii 86, 2
ví- *survey*, i 35, 5 7 8; x 127, 1.

Gan-á, m *throng*, iv 50, 5, x 34, 12.
gabh-īrá, a *profound*, x 129, 1 [gabh = gāh *plunge*]
gabhīrá-vepas, a (Bv) *of deep inspiration*, i 35, 7
gam *go*, I. gáchati, -te *to* (acc), i. 1, 4, x 14, 13, root ao 3 pl ágman, vii. 71, 6, 1 pl áganma, viii 48, 3 11 [Gk βαίνω, Lat *venio*, Eng *come*]
ā́- *come*, i 1, 5, 85, 11, root ao ipv gahí, vi 54, 7, x 14, 5, 2 pl gatá, x 15, 4, 3 gámantu, x 15, 5[2] 11, *go to* (acc), x 168, 2
sám- *go with* (inst), a ao op, vi. 54, 2, *unite with* (inst.), x 14, 8
gám-a-dhyai, dat inf (of gam) *to go*, i. 154, 6
garta-sád, a (Tp) *sitting on a car-seat*, ii. 33, 11
gárbh-a, m. *germ*, ii 33, 13, v. 83, 1 7; x 168, 4 [grbh *receive*]
gáv-y-ūti, f *pasturage*, x 14, 2 [Bv. *having nurture for cows* go]
gáh-ana, a *unfathomable*, x 129, 1 [gāh *plunge*]
gā *go*, III P jígāti.
abhí- *approach*, vii 71, 4
ā́- *come* rt ao agāt, i 35, 8
pári- *go by* (acc.) root ao inj gāt, ii. 33 14

prá- *go forward*, ipv jigāta, i. 85, 6, *enter*, root ao, viii 48, 2
gā-tú, m *path*, *way*, iv 51, 1, vii. 63, 5, x 14, 2 [gā *go*].
gā́tre-gātre, lc itv cd, *in every limb*, viii 48, 2 [gā *go*].
gāya-trī́, f a metre, x 14, 16 [*song* gā *sing*]
gír, f *song*, ii 35, 1, v 11, 5, 83, 1, vii 71, 6, x. 135, 7 [gr *sing*]
giri-kṣi-t, a *mountain-dwelling*, i 154, 3 [kṣi *dwell*]
giri-ṣṭhā, a *mountain-haunting*, i. 154, 2 [sthā *stand*]
gup *guard* pf jugupur, vii 103, 9 [secondary root from the den gopā-ya]
gúhā, adv *in hiding*, v 11, 6, with kr, *cause to disappear*, ii 12, 4 [from guh-á, inst of gúh *concealment*, w adverbial shift of accent]
gúh-ya, gdv *to be hidden*, vii 103, 8 [guh *hide*]
gūh-ant, pr pt *hiding*, iv 51, 9 [guh *hide*]
gūḷhá, pp *hidden*, x 129, 3 [guh *hide*]
1 gr *sing*, IX. grṇā́ti, grṇīté, ii. 33, 8 12.
abhí- *greet favourably*, x 15, 6
2 gr *waken* red ao 2 du ipv jigrtam, iv 50, 11
grṇ-ánt, pr pt *singing*, m *singer*, iii. 59, 5 [gr *sing*]
grṇ-āná, pr pt Ā *singing*, *praising*, i 35, 10, 160, 5 [gr *sing*]
gŕ̥t-sa, a *experienced*, vii 86, 7
grdh *be greedy*, IV P gŕ̥dhyati, a ao. ágrdhat, x 34, 4
grbh-āyá, den P *grasp*
úd- *hold up*, *cease*, v 83, 10
grh-á, m *house*, pl, vi 54, 2 [grah *receive*, *contain*]
grhé-grhe, lc itv. cd, *in every house*, v. 11, 4
gó, f *cow*, pl N gā́vas, i 154, 6, ii 12, 7, viii 48, 5 (= *straps*), x 34. 13, 90 10, A gā́s, ii 12, 3, vi 54, 5 6; 127, 8, G gávām, iv 51, 8, vii 103, 2 10 [Av N *gau-s*, Gk *βοῦ-ς*, Lat. *bo-s* (*bov-*), OI *bō*, Eng *cow*]
Gó-tama, m name of a seer, i 85, 11 [spv. of go *cow*]
go-pā́, m Tp (*cow-protector*), *guardian*, i. 1, 8, v 11, 1, viii. 48, 9 [gó *cow*

gó-magha, a (Bv) *rich in cows*, vii. 71, 1 [*having abundance of cows*]
gó-mātr, a (Bv) *having a cow for a mother* i 85, 3
gó-māyu, a (Bv) *lowing like a cow*, vii. 103, 6 10 [māyú, m *lowing*]
grabh *seize*, IX grbhṇā́ti, grbhṇīté, vii 103, 4
ánu- *greet*, vii 103 4
grā́ma, m *village*, x 127, 5, pl = *clans*, ii 12, 7
grām-yá, a *belonging to the village*, x 90, 8 [grā́ma]
grīṣmá, m *summer*, x 90, 6

Ghar-má, m. *hot milk offering*, vii 103, 9 [Av *gar*^{e}*ma*, Lat *formu-s*, Gk *θερμό-ς* '*warm*', Eng *warm*]
gharma-sád, a (Tp) *sitting at the heating vessel*, x 15, 9 10 [sad *sit*]
gharm-ín, a *heated*, vii 103, 8
ghas *eat* root ao 3 pl ákṣan, x 15, 12 [= á-gh(a)s-an]
ghā, enc emphasizing pcl., iv 51, 7 [180]
ghŕ̥-ṇi, f *heat*, ii 33, 6 [ghr = hr *be hot*]
ghr-tá, (pp) n *clarified butter*, *ghee*, i. 85, 3, ii 33, 11. 14, v 11, 3, 83, 8 [ghr *be hot*]
ghrtá-nirṇij, a (Bv) *having a garment of ghee*, ii 35, 4 [nir-níj, f *splendour* from nís *out* + nij *wash*]
ghrtá-pratīka, a (Bv) *butter-faced*, v 11, 1 [prátīka, n *front* from pratyáñc *turned towards*]
ghrtá-vant, a *accompanied with ghee*, iii 59, 1, *abounding in ghee* x 14, 14
ghŕ̥ṣ-vi, a *impetuous*, i 85, 1 [ghrs = hrs *be excited*]
gho-rá, a *terrible*, n *magic power*, v 34, 14
ghoṣ-a, m *sound*, x. 168, 1 4 [ghuṣ *make a noise*]

Ca, enc pcl *and*, i 160, 2 3, ii 33, 13[2], 35, 6 8, iv 50, 10, v 11, 5, vii 86, 1, x. 14, 7 9 14, 34, 11, 90, 2 3 7 8 10, *if*, viii 48 2, x 34, 5, ca-ca, i 35, 11, iv 51 11, x 14, 3 11, 15, 3 13[2], 90, 13 [Av. *ca*, Lat *que* 'and', cp 180]
cakr-á, n *wheel*, vi 54, 3, vii 63, 2 [Gk *κύκλο-ς*, Anglo-Saxon *hweowol*].
cakṣ, *see* II cáṣṭe [reduplicated form of kas = kāś *shine* = ca-k(a)s]

abhí- *regard*, iii. 59 1; vii 61 1
prá-, cs cakṣáya *illumine*, viii 48, 6
vi- *reveal* x 34 13
cákṣ-u n *eye*, x 90, 13 [cakṣ *see*].
cákṣ-as, n *eye*, vi 61, 1, 63, 1 [cakṣ *see*]
cat *hide* (intr), I P cátati, cs cātáya *drive away*, ii 33 2
catur-akṣá, a (Bv) *four-eyed*, x 14, 10 11 [akṣá = ákṣi *eye*]
catus-pád, a (Bv) *four-footed* iv 51, 5 [catur *four*, Lat *quattuor*, Go *fidvōr*]
catvāriṃśá, ord, f í, *fortieth*, ii 12, 11
ca-ná, pcl *and not*, vii 86, 6
candrá-mās, m *moon*, x 90 13 [K cd *bright* (candrá *moon* (mās)]
car *fare*, I carati, -te, iv 51, 6 9, viii 29, 8, x 14 12, 168 4
abhi- *bewitch*, x 34 14
á- *approach*, iv 51 8
prá- *go forward*, *enter*, viii 48, 6
abhi sam- *come together*, viii 48, 1
cará tha, n *motion*, *activity*, iv 51, 5 [car *fare*]
cár-ant, pr pt *wandering*, x 34, 10, *faring*, x 135 2
car-í-tra, n *leg*, viii 48, 5 [car *move*]
cár-man, n *skin*, *hide*, i 85, 5, vii 63, 1.
carṣaṇī-dhŕ-t, a (Tp) *supporting the folk*, iii 59, 6 [carṣaṇi, a *active*, f *folk* + dhr-t *supporting*]
cá-ru, a *dear*, ii 35, 11 [can *gladden*, Lat *cā-ru-s* 'dear']
ci-kit-vāṃs, red pf *wise*, vii. 86, 3 [cit *think*]
cit *perceive*, I cétati, -te; pf ciketa, i 35, 7, sb ciketat, i 35, 6, cs citáya *stimulate*, iv 51, 3, cetáya *cause to think*, vii 86, 7
á- *observe* pf ciketa, vii 61, 1
cit-rá, a *brilliant*, iv 51, 2, n *marvel*, vii 61, 5
citrá-bhānu, a (Bv) *of brilliant splendour*, i 35, 4, 85, 11
citrá-śravas, a (Bv) *having brilliant fame*, spv -tama *of most brilliant fame*, i 1, 5, *bringing most brilliant fame*, iii 59, 6
cid, enc pcl *just*, *even*, i 85, 4 10, ii 12, 5 13 15 33, 12 vii 86, 1 3 8, x. 34, 8², 127, 5 [Lat *quid*]
cekit-āna, int pr pt. *famous*, ii 33, 15 [cit *perceive*].

cod-i-tŕ, m. *furtherer*, ii. 12, 6 [cud *impel*].
cyáv-ana, a *unstable*, ii 12, 4 [cyu *move*]
cyáv-āna, m name of a seer, vii 71, 5 [pr pt of cyu *move*]
cyu *waver*, *fall*, I cyavate.
prá-, cs cyāváya *overthrow*, i 85, 4

Chand *seem*, II P chántti, pf cachánda, vii 63, 3, *seem good*, *please*, 3 s s ao ácchān, x 34, 1
chánd-as, n *metre*, x 14, 16, 90 9
chāyá, f *shade*, ii 33, 6 [Gk σκιά]

Jágat, n *world*, i 35, 1 [pr pt of gā *go*].
jágm-i, a *nimble*, *speeding*, i 85, 8 [from red stem jag(a)m of gam *go*]
jajñ-āná, pf pt Ā *having been born*, x. 14, 2 [jan *generate*]
jan *generate*, *create*, I jánati, pf jajána, i 160, 4, ii 12, 3 7, 35, 2, jajñiré *were born*, x 90, 9² 10, is ao ájaniṣta *has been born*, iii 59, 4, v 11, 1, red ao. ájījanas *hast caused to grow*, v. 83 10 cs janaya *generate*, ii 35, 13; x 135, 5 [Old Lat *gen-ō* 'generate', Gk ao ἐ-γεν-ό-μην]
prá- *be prolific*, IV Ā jāya, ii 33, 1, 35, 8
ján-a, m *mankind*, ii 35, 15, iii 59, 9; iv 51, 1, v 11, 1, pl *men*, *people*, i. 35, 5, ii 12, 1–14, iii 59 1 8, iv. 51, 11 vii 49, 3, 61, 5, 63, 2 4, x. 14, 1 [jan *generate*, cp Lat *gen-us*, Gk γέν-ος, Eng *kin*]
janáy-ant, cs pr pt *generating*, i 85, 2
ján-i, f *woman*, i 85, 1
ján-i-man, n *birth*, ii 35, 6
jan-ús, n *generation*, vii 86, 1 [jan *generate*]
jáy-ant, pr pt *conquering*, m *victor*, x 34, 7 [ji *conquer*]
jár-ant, pr pt *aging*, *old*, x 34, 3 [jr̄ *waste away*, Gk. γέρ-οντ- 'old man']
jar-ás, m *old age*, vii 71, 5 [jr̄ *waste away*, cp Gk γῆρας 'old age']
jar-i-tŕ, m *singer*, ii 33, 11 [jr *sing*]
jalāṣa, a *cooling*, ii 33, 7
jalāṣa-bheṣaja, a (Bv) *having cooling remedies*, viii 29, 5 [bheṣajá, n. *remedy*]
jálp-i, f. *idle talk*, *chatter*, viii 48, 14 [jalp *chatter*]
jas *be exhausted*, I jása, pf ipv. jajastám

jā *be born*, IV Ā jā́yate *is born*, v. 11, 3; 83, 4; x 90, 5; jā́yase *art born*, v 11, 6; ipf. ájāyata *was born*, x 90, 9. 12. 13², 129, 3; 135, 6; ájāyanta, x 90, 10.

jā́gr-vi, a *watchful*, v 11, 1; *stimulating*, x 34, 1 [from red. stem of 2 gr *wake*].

jā-tá, pp *born*, ii 12, 1; x 90, 5. 7; 168, 3; = finite vb, *were born*, x 90, 10. 13; n *what is born*, ii 33, 3 [jā *be born*].

jātá-vedas, a (Bv) *having a knowledge of beings*, x 15, 12. 13 [véd-as, n *knowledge* from vid *know*].

jā́n-u, n *knee*, x 15, 6 [Gk γόν-υ, Lat *genu*, Go *kniu*, Eng *knee*].

jā́ya-māna, pr pt *being born*, iv 50, 4 [jā *be born*].

jā-yā́, f *wife*, x 34, 2. 4. 10. 11. 13 [jā *be born*].

jār-in-ī, f *courtesan*, x 34, 5 [*having paramours*, jāra].

Jāhus-a, m name of a protégé of the Aśvins, vii 71, 5.

ji *conquer*, I jáyati; ft jesyā́mi, x 34, 6; ps jīyate, iii 59, 2 [when accented this form appears in the RV as jīyate, i. e. it is then pr Ā of jyā *overpower*].

vi- *conquer*, ii 12, 9.

sám- *win*, iv 50, 9.

jigī-vā́ms, red pf pt *having conquered*, ii 12, 4; x 127, 8 [ji *conquer*].

jihmá, a *transverse* = *athwart*, i 85, 11; *prone*, ii 35, 9.

jīrá-dānu, a (Bv) *having quickening gifts*, v 83, 1.

jīv-á, n *living world*, iv 51, 5 [Lat *vīv-o-s*].

jīvás-e, dat inf *to live*, viii 48, 4; with prá *to live on*, x 14, 14.

jus *enjoy*, VI jusá, vii 71, 6; 86, 2; x 15, 4. 13; pf sb jújusan, vii 61, 6; is ao sb. jósisat, ii 35, 1 [cp. Gk γεύω, Lat *gus-tus*, Go *kiusan*, Eng *choose*].

jus-āná, pr pt Ā *enjoying*, viii 48, 2.

jús-ta, pp (with shifted accent) *acceptable*, iii 59, 5 [jus *enjoy*].

jū, IX P junā́ti *speed*, vii 86, 7.

jr, I Ā jára *awake*, *be active*, iv 51, 8.

jéha-māna, pr pt Ā *gasping*, x 15, 9 [jeh *gasp*].

jñā *know*, IX jānā́ti, x 34, 4 [cp Gk

vi-, ps jñāyáte *be distinguished*, iv. 51, 6.

jmā́, f *earth*, gen jmás, iv 50, 1.

jyā́-yāms, cpv *more*, x 90, 3; *elder*, vii. 86, 6 [jyā *overpower*; Gk βίā 'force'].

jyé-stha, spv *highest*, ii 35, 9; *chief*, vii 86, 4 [spv of jyā].

jyót-is, n *light*, iv 50, 4; 51, 1; viii 48, 3; x 127, 2 [jyut = dyut *shine*].

Ta, dem prn. *that*, *he she it*, n tád *that* i 1, 6; 35, 6; 154, 4. 5. 6; ii. 35, 11. 15; iv 51, 10. 11; vii 86, 2. 3. 4; 103, 5. 7; x 34, 12. 13; 90, 12; 129, 2. 3. 4; 135, 5; m A. tám *him*, ii 33, 13; 35, 3. 4; iv 50, 1. 9; vi. 54, 4; *that*, x 90, 7; 135, 4; I téna *with it*, viii 29, 4. 10; *with him*, x 90, 7; I f tásvā *with that* i 85, 11; D. tásmai *to him*, iii 59, 5; iv 50, 8²; x 34, 12; *for him*, x 135, 2; *to that*, viii 48, 12. 13 (= *as such*); x 168, 4; *for that*, viii 48, 10; Ab tásmād *from him*, x 90, 5. 8. 9³. 10³; *than that* x 129, 2; G tásya *of him*, ii 35, 9; iii 59, 4; *of that* viii 48, 8; x 15, 7; du m táu *these two*, x 14, 12; f té *these two*, i 160, 1. 5; D tā́bhyām *to those two* x 14, 11; pl N m té *they* i 85, 2. 7. 10; viii 48, 5; x 15, 3. 5³. 12. 13; *those* x 15, 1; 90, 16; = *as such*, x 15, 4. 7; f tā́s *they* iv 51, 8; *those*, iv 51, 7². 9; vii 49, 1. 2. 3. 4; n tā́ *those*, i 154, 6; ii 33, 13; x 14, 16; tā́ni *those* i 85, 12; x 90, 16; A tā́n *those* = *that*, x 90, 8; I tébhis *with them*, i 35, 11; x 15, 8. 14; f tā́bhis *with them* x 168, 2; G tésām *of them*, x 14, 6; L. tā́su *in them*, ii 33, 13.

tams *shake*

abhi- *attack* pf tatasré, iv 50, 2.

tatan-vā́ms, pf pt *having spread*, vii. 61, 1 [tan *stretch*].

tá-tas, adv *thence*, x 90, 4; *so*, x 135, 6 [prn root tá].

tá-tra, adv *there*, x 34, 13 [prn root tá].

ta-thā́, adv *thus*, x 90, 14 [prn. root tá].

ta-dā́nīm, adv *then*, x 129, 1 [prn root ta].

tan *extend* = *perform* VIII tanóti; ipf. átanvata, x 90, 6 [cp Gk τανυμαι 'stretch', Lat *tendo* 'stretch'].

áva- *slacken* (Ā.), ii. 33, 14
á- *extend to* (acc.), i. 35, 7
ánu á- *extend over*, viii. 48, 13
tán-aya, n. *descendant*, ii. 33, 14 [tan *extend*].
tan-ū́, f. *body*, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; *self*, vii. 86, 2. 5 (pl.) [tan *stretch*: cp. Lat. *ten-u-i-s*, Gk. ταν-ύ-, Eng. *thin*].
tanv-āná, pr. pt. Ā. *performing*, x. 90, 15 [tan *extend*]
tap *burn*, I. tápa, pf. tatā́pa = *it pains*, x. 34, 11; ps. tapyáte, *is distressed*, x. 34, 10 [cp. Lat. *tep-ēre* 'be warm']
táp-ana, a. *burning*, x. 34, 7 [tap *burn*]
táp-as, n. *heat*, x. 129, 3 [Lat. *tep-or*]
tap-tá, pp. *heated*, vii. 103, 9 [tap *burn*]
tám-as, n. *darkness*, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3^2 [tam *faint*].
támis-īc-ī, f. *power of darkness*, viii. 48, 11 [tamis = támas + īc = i-añc].
tar-áni, a. *speeding onward*, vii. 63, 4 [tr̄ *cross*]
tá-rhi, adv. *then*, x. 129, 2 [prn. root tá].
táva, gen. (of tvám) *of thee*, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *tavè*]
tav-ás, a. *mighty*, ii. 33, 3; v. 83, 1 [tu *be strong*]
tavás-tama, spv. *mightiest*, ii. 33, 3
táv-is-ī, f. *might*, i. 35, 4 [távis = táv-as, n. *might*]
táskara, m. *thief*, viii. 29, 6
tasthi-vā́ms, pf. pt. act. *having stood*, ii. 35, 14 [sthā *stand*]
tāpay-isnú, a. *causing to burn*, x. 34, 7 [from cs. of tap *burn*]
tāy-ú, m. *thief*, vii. 86, 5 [= stāyú, cp. ste-ná *thief*]
tig-má, a. *sharp*, viii. 29, 5 [tij *be sharp*]
tiraśc-ī́na, a. *across*, x. 129, 5 [tirás]
tir-ás, prp. *across*, vii. 61, 7 [tr̄ *cross*, Av. *tarō*, cp. Lat. *trans* = 'crossing', N. pr. pt.].
tisŕ, nm. f. of trí *three*, N. tisrás, i. 35, 6; ii. 35, 5
tú, pcl. *indeed*, vii. 86, 1 [prn. root tu in tu-ám]
tuch-yá, n. *void*, x. 129, 3.
túbhya, D. (of tvám) *to thee*, v. 11, 5 [cp. Lat. *tibi*].

3; v. 11, 5; (angry) *with thee*, vii. 86, 3; = *by thee*, vii. 86, 8
tur-á, a. *eager*, vii. 86, 4 [tur = tvar *speed*]
tuvi-jātá, pp. *high-born*, iv. 50, 4 [tuvi from tu *be strong*]
túvis-mant, a. *mighty*, ii. 12, 12 [tuv-is, n. *might* from tu *be strong*]
trp *be pleased*, IV. P. trpnoti; cs. tarpáya *satisfy*, i. 85, 11 [cp. Gk. τέρπω]
trs *thirst*, IV. trsya; pf. tātrsúr, x. 15, 9 [cp. Gk. τέρσομαι 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].
trs-náj, a. *thirsty*, i. 85, 11
trsyā́-vant, a. *thirsty*, vii. 103, 3 [trsyā *thirst*]
tr̄ *cross*, VI. tirá
prá- *extend, increase* (family), vii. 61, 4; *prolong* (life), 103, 10; is. ao., viii. 48, 4. 7. 11
ví- *run counter to* (acc.), x. 34, 6
te, enc. dat. (of tvám), *to thee*, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; *for thee*, iv. 50, 3; gen. *of thee*, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. τοί]
tok-á, m. *offspring, children*, ii. 33, 14; vii. 63, 6.
tmán, *self*, vii. 63, 6 [cp. ātmán]
tyá, dem. prn., n. tyád *that*, iv. 51, 1; pl. tyā́ *those*, viii. 48, 11
tras *tremble*, I. trasa [Gk. τρέω, Lat. *terreo* 'frighten']
nís- *speed away*, viii. 48, 11
trā *protect*, IV. Ā. trāyate; s ao. op., vii. 71, 2
trā́-tr, a. *protecting*, viii. 48, 14 [trā *protect*]
trí, nm. *three*, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. *tri-*, OI. *trī*, Eng. *three*]
trí-kadruka, m. pl. *three Soma vats*, x. 14, 16 [kadrū́, f. *Soma vessel*]
tri-dhā́tu, a. (Bv.) *having three parts, threefold*, i. 85, 12; 154, 4
tri-pañcāśá, a. *consisting of three fifties*, x. 34, 8
tri-pā́d, a. (Bv.) *consisting of three-fourths*, x. 90, 4; m. *three-fourths*, x. 90, 3
tri-vandhurá, a. *three-seated*, vii. 71, 4
tri-sadhasthá, a. (Bv.) *occupying three seats*, iv. 50, 1; n. *threefold abode*, v. 11,

tri-stúbh, f name of a metre, x 14, 16
trí-s, adv *thrice*, x 90, 11 [Gk τρίς]
tre-dhā́, adv. *in three ways*, i 154, 1
tvákṣ-īyāms, cpv *most vigorous*, ii 33, 6
tvád, ab (of tvám) *than thee*, ii 33, 10.
tvám, prs prn *thou*, i 1, 6, 35, 8, ii 33, 12, viii 48, 9 13 15[3], x 15, 12[2] 13
Tváṣ-tr, m name of the artificer god, i 85, 9, cp viii 29, 3 [tvaks = taks *fashion*]
tvā, enc A (of tvám) *thee*, i 1, 7, ii 33, 4, v 11, 3, vii 86, 4, x 14, 4
tvā-datta, pp (Tp cd) *given by thee*, ii. 33, 2.
tvām, prs prn A (of tvám) *thee*, v 11, 5 6[2].
tveṣ-á, a *terrible*, ii 33, 8 14 [tvis *be agitated*]
tveṣá-saṃdṛś, a (Bv) *of terrible aspect*, i 85, 8
tvota, pp (Tp) *aided by thee*, iii 59, 2 [tvā inst + ūta pp of av *favour*]

Dákṣ-a, m *will*, vii 86, 6; *might*, viii 48, 8 [daks *be able*]
dákṣ-iṇa, a *right*, vi 54, 10 [cp Gk δεξιό-ς, Lat *dexter*]
dakṣiṇa-tás, adv *to the south*, x 15, 6
dád-at, pr pt *giving*, vii 103, 10 [dā *give*].
dádhat, pr pt *bestowing*, i 35, 8; with ā́ (following), x 34, 6 [dhā *put*]
dádh-āna, pr pt Ā *committing, assuming*, i 35, 4, ii 12, 10, = *going*, x. 15, 10 [dhā *put*]
dám-a, m *house*, i 1, 8; ii 35, 7 [Gk δόμο-ς, Lat. *domu-s*]
dáśa, nm *ten*, x 34, 12 [Gk δέκα, Lat *decem*, Eng *ten*]
daśāṅgulá, *length of ten fingers*, x. 90, 1 [dáśa + aṅgúli *finger*]
Dáśa-gv-a, m an ancient priest, iv 51, 4 [*having ten cows* gu = go]
dás-yu, m *non-Aryan*, ii 12, 10 [das *lay waste*].
dah *burn*, I dáha
nis- *burn up*, x 34, 9.
1 dā *give*, III dadāti, ii 35, 10, x 14, 9, ao ádāt, vii 103, 10[3], ipv 3 du dātām, x 14, 12, s ao op disīya, ii. 33, 5 [cp Gk δίδωμι, Lat *dă-re*]
ánu- *forgive*, ii 12, 10
ā- *take*, ii 12, 4

pári- *give over to*: ipv. dehi, x. 11
prá- *present*: root ao ádās, x. 15,
2 dā *divide*, IV dáya, *wield*, ii. 33,
dādṛhāna, pf pt Ā. *steadfast*, i. 8
[dṛh *make firm*]
dā-tṛ́, m *giver*, ii 33, 12.
Dānu, m. *son of Dānu*, a demon, ii 11
dā́-man, n *rope*, viii 86, 5 [3. dā *b*
dāś-vā́ms, pf pt *worshipping*, m *shipper*, i 1, 6, 85, 12; vii 71, 2 15, 7 [dāś *honour*]
dā́s-a, a *non-Aryan*, ii. 12, 4 [d *hostile*]
dās-á, m. *slave*, vii 86, 7.
didṛ́k-ṣu, adv *with a desire to see* = *out*, vii 86, 3 [from ds. of dṛś se
div, m. *sky*, A. divam, iii. 59, 7 divás, iv. 51, 1 10 11; v. 83, 6, 61, 3, 63, 4, x 15, 14; 127, 8 divi, i 85, 2, v 11, 3; viii. 2 x 90, 3 [Gk Δίϝα, Διϝός, Διϝί].
div *play*, IV dī́vya, x 34, 13.
div-ā́, adv *by day*, vii. 71, 1. 2 [w. of accent for div-ā].
divi-spṛ́ś, a *touching the sky*, v. 1 x 168, 1 [diví L. of div + *touch*]
divé-dive, lc. itv cd *every day*, 3 7 [L of divá *day*].
div-yá, a *coming from heaven, divine* 49, 1, 103, 2, x 34, 9 [dív *heav*
díś, f *quarter* (of the sky), i. 85, 11 90, 14 [diś *point*].
1 dī *fly*, IV dī́ya
pári- *fly around*, ii 35, 14; v. 83,
2 dī *shine* pf dīdāya, ii. 33, 4.
dīdi-vā́ms, pf pt *shining* ii. 35, [dī *shine*]
dī́divi, a. *shining*, i 1, 8 [dī *shine*]
dī́dhy-āna, pr pt Ā. *pondering*, ix 1 [dhī *think*]
dīp *shine*, IV Ā dī́pya
sám- *inflame* red ao inj. didīpas 48, 6 [cp dī *shine*]
dī́y-ant, pr pt *flying*, vii. 63, 5 [d
dīrghá, a. *long*, i. 154, 3; x. 14, 11 δολιχό-ς]
dīrgha-śrú-t, a *heard afar*, vii. [śru *hear* + t].
du *go* is ao sb. daviṣāṇi, x. 34, 5
dudhrá, a *fierce*, ii 12, 15
dur-i-tá, (pp) n *faring ill, hardsh*

dur-gá, n *hardship*, vii 61, 7 [dus + ga = gam *go*]
dur-mati, f *ill-will*, ii 33, 14 [dus *ill* + mati *thought*]
duvas-ya, den *present with* (inst), x. 14, 1 [duvas, n *gift*]
dus-kŕt, m *evil doer* v 83, 2 9 [dus + kr̥ *do* + t]
dú-stuti, f *ill praise*, ii 33, 4 [dus *ill* + stuti *praise*]
duh *milk*, II P dógdhi, s ao duksata, with two acc i 160 3
duh-i-tŕ, f *daughter*, iv 51 1 10 11, x 127, 8 [Gk θυγατηρ, Go *dauhtar*]
dū-dábha, a (Bv) *hard to deceive*, vii 86, 4 [dus + dábha *deception*]
dū-tá, m *messenger*, v 11, 4; 83, 3, x 14, 12
dūrā́d, ab adv *from far*, iii 59, 2, v 83, 3 [dū-rá, a *far*]
dūré-artha, a (Bv) *whose goal is distant*, vii 63, 4
dr *pierce*, int dardarsi, ii 12, 15
dŕ-ti, m *water-skin*, v 83, 7, vii 103, 2 [dr *split*, cp Gk δέρω, Eng *tear*]
dŕś *see*: pf dádrśe *is seen*, vii 61, 5
drśáye, dat inf *to see*, x 14, 12
drs-ṭvā́ya, gd *having seen*, x 34, 11
drh *make firm*, I P dŕmha, ipf ádrmhat, ii 12, 2
dev-á, m *god*, i 1 1 2 4 5, 35, 1 2 3² 8 10 11, 160, 1 4, ii 12, 1², 33, 15, 35, 5 15, iii 59, 6 8 9, iv 50, 9, v 11, 2, vii 61, 1 7, 63, 1 3, 86, 7², viii 29, 2 3 7, 48 3 9 14 x 14, 3² 7 14, 15, 10 12, 34, 8, 90, 6 7 15 16², 129, 6, 135, 1, 168, 2 4² [*celestial* from div *heaven*]
deva-trā, adv *among the gods*, x 15, 9
deva-māná, n *abode of the gods* x 135, 7.
deva-yú, a. *devoted to the gods*, i 154, 5
deva-vandá, a *god-praising*, x 15, 10 [vand *greet*]
devá-hiti, f. *divine order*, viii 103, 9 [devá *god* + hi-ti, f *impulse* from hi *impel*]
dev-í, f *goddess*, i 160, 1, ii 35, 5, iv. 51, 4 5 8 11; vii 49, 1 2 3 4, x 127, 1. 2 3 [f of dev-á *god*]
dosā-vastr, m (Tp) *illuminer of gloom*, i 1, 7 [doṣā́ *evening* + vas-tr from vas *shine*]
coming from the gods, ii 33, 7, n. *divinity*, ii 35, 8 [from devá *god*]
Dyā́vā-prthiví́, du (Dv) *Heaven and Earth*, i 35, 9, 160, 1 5, v 83, 8, viii 48, 13, the parts of the cd separated, ii 12, 13
dyu-mát, adv *brilliantly*, v 11, 1 [n. of dyu-mant, a *bright*]
dyu-mná, n *wealth*, iii 59, 6
dyó, m *heaven*, N dyaus, iv 51, 11; x 90, 14, acc dyā́m, i 35, 7 9, 154, 4, ii 12 2 12, iii 59, 1, N pl f dyā́vas, i 35, 6 [Gk Ζεύς, Ζῆν Lat *diem*]
dyót-ana, a *shining*, viii 29, 2 [dyut *shine*]
dráv-ina, n *wealth*, iv 51, 7 [*movable* property, from dru *run*]
dru *run*, I, dráva
áti- *run past* (acc) x 14, 10
drug-dhá, n *misdeed*, vii 86, 5 [pp of druh *be hostile*]
drúh, f *malice*, ii 35, 6, m *avenger*, vii. 61, 5
dvá, nm *two*, i 35, 6, viii 29, 8 9 [Gk δυω, Lat *duo*, Lith *du*, Eng *two*]
dvādaśá, a *consisting of twelve*, m *twelve-month*, vii 103, 9
dvā́r, f du *door*, iv 51, 2 [cf Gk θύρα, Lat *fores*, Eng *door*, perhaps from dhvr *close* with loss of aspirate through influence of dvá *two*, as having two folds]
dvi-tā́, (inst) adv (*doubly*) *as well*, vii 86, 1 [dvi *two*]
dvi-pā́d, a (Bv) *two-footed*, iv 51, 5 [Gk δι-ποδ-, Lat *bi-ped-*]
dvis *hate*, II dvéṣṭi, x 34, 3
dvés-as, n *hatred*, ii 33, 2 [dvis *hate*]

Dhán-a, n *wealth, money*, iv 50, 9, x 34, 10 12
1 dhan-van, n *waste land*, i 35, 8, *desert*, v, 83, 10
2 dhán-van, n *bow*, ii 33, 10
dham *blow*, I P dhámati, ps dhamyáte, x 135, 7
vi- *blow asunder*, iv, 50, 4
dhám-ant, pr pt *blowing*, i 85, 10
dhár-man, n *ordinance, law*, i 160, 1; x 90, 16 [that which holds or is established dhr *hold*]
1 dhā *put*, III dádhāti, v 83, 1, *supply with* (inst), ii 35, 12, *bestow*, ipv dhehí, x 14, 11, dhattá, i 85, 12;

7, dadhātana, x 15, 11, dhattám, iv 51, 11, dadhantu, vii 63, 6, perform, ipf dhatta, i 85, 9, bestow, s ao sb dhāsathas, i 160, 5, establish, pf dadhé, x. 129, 7 ds desire to bestow, didhisanti, ii 35, 5, support, didhisāmi, ii. 35, 12 [Gk τίθημι]
ádhi- put on (acc) pf. dadhire, i 85 2, ao ádhita, x. 127, 1
ni- deposit, root ao. sb dhās, v 83, 7
ni- deposit, root ao dhātam, vii 71, 5, ps ao ádhāyi, viii 48, 10
pari- put around, vi 54, 10
prá- put from (ab.) into (lc), vii 61, 3
vi- impose pf. dadhur, iv 51, 6, divide, ipf ádadhur, x 90, 11
śranas- accept gladly, ii 35, 1.
purás- place at the head, appoint Purohita pf dadhire, iv. 50, 1
dhā suck, IV. P dháya, ii. 33, 13, 35, 5.
dhā́-man, n. power, i 85, 11, ordinance, vii. 61, 4; 63, 3 [dhā put, establish]
dhārayát-kavi, a (gov) supporting the sage, i 160, 1 [dhāráyat, pr pt. cs of dhr hold]
dhā́-rā, f. stream, i. 85, 5, v. 83, 6 [dhāv run].
dhisánā, f bowl, i 160, 1
dhī́, f. thought, i. 1, 7, iv. 50, 11
dhī think, III. dī́dhye
ā think to oneself ā- dī́dhye, x 34, 5
dhī́-ra, a thoughtful, viii 48, 4, wise, i. 160, 3, intelligent, vii 86, 1 [dhī think]
dhuneti, a. (Bv) having a resounding gait, iv 50, 2 [dhuna + iti]
dhur, f pole (of a car), vii 63, 2, viii 48, 2
dhū-má, m. smoke, v 11, 3 [dhū agitate, Gk θυμο-ς, Lat fumu-s]
dhūr-ti, f. malice, viii 48, 3 [dhvr injure]
dhr support, fix firmly pf dādhā́ra, i 154, 4, iii. 59, 1
dhrs-nú, n adv. forcibly, x 34, 14 [dhrs be bold, dare].
dhe-nú, f cow, i. 160, 3, ii 35, 7 [yielding milk dhe = dhā suck]
dhrú-ti, f. seduction, vii 86, 6 [dhru = dhvr injure].

1. Ná, pcl. as, like, i 85, 6, 85, 1 7 8², 154, 2; ii 33, 11, iv 51, 8, vii 61 ⁹ 63 5: 86 5². 7 103 2². 3 7 viii 48 5 6; x 127, 4 8, 168, 2 [180].
2 ná, neg pcl not, i 12, 5 9 10, 33, 9. 10 15², 35, 6², iii 59 2⁴, iv 51, 6, vi 54, 3³ 4 9, vii 61, 5³, 63. 3, 86, 6, 103, 8, viii 48 10, x 14. 2, 15, 13², 34, 2-5 12, 129, 1⁴ 2 7², 168, 3 4 [180]
nákt-am, acc adv by night, vii 71, 1. 2, x 34, 10 [stem nakt, cp Lat nox = noct-s]
ná-ksatra, n star, day star, vii 86, 1 [nák night + ksatrá dominion = ruling over night]
nad-ī, f stream, ii 35, 3 [nad roar]
ná-pāt, m son, ii 35, 1 2. 3 7 10. 13, grandson, x 15, 3 [Lat nepōt- 'nephew']
náptr, m. (weak stem of nápāt) son · gen náptur, ii 35, 11, dat náptre, ii 35, 14 [ná-pitr having no father = 'nephew', 'grandson'].
nábh-as, n sky, v 83, 3 [Gk νέφος, OSl nebo]
nam bend, I náma, Ā ii 12, 13, iv. 50, 8, before (dat), x 34, 8, int nánnamīti bend low, v 83, 5
práti- bend towards pf nānāma, ii. 33, 12
nám-as, n homage, i 1, 7; ii 33, 4 8; 35, 12, iii 59, 5, iv 50, 6, v 83, 1, vii 61, 6, 63, 5, 86, 4, x 14, 15, 15, 2, 34, 8 [nam bend]
namas-yá, den adore, ii 33, 8 [námas homage]
namas-ya, a adorable, iii 59, 4
nár-ya, a manly, i 85 9
náv-a, a new, iv 51, 4, vii 61, 6, x. 135, 3 [Gk νέο-ς, Lat. novu-s, OSl. novu, Eng new]
Náva-gv-a, m an ancient priest, iv 51, 4, pl a family of ancient priests, x. 14, 6 [having nine cows gu = gó]
náv-yas, cpv a renewed, v 11, 1 [Lat. nov-ior]
1 naś be lost, IV P náśya, ao neśat, vi 54, 7
2 naś reach, I. náśa
ví- reach, ii 35, 6
náś, f night, vii 71, 1
nas-ṭá, pp lost, vi 54, 10 [naś be lost].
nas, prs prn., A us, i 1, 9, 35, 11²; ii 33, 1 2 3 5 11, iv 50, 11, vii 61, 7², 63, 6, 71 2 4 6, 86, 8, viii. 48 6 8 15c x 14 14. 15, 1 6, 34,

14, *to us*, x 127, 4; D, i. 1, 9 a; 85, 12; 160, 5; ii 33, 15, iv 50, 2, v 83, 5 6, vi 54, 5 10, vii 63, 6², vii 86, 8, 103, 10, viii 48, 8 9 12 14 15 a, x 14, 2, 15, 4, 34, 14, 127, 6, 135, 5, G *of us*, ii 33, 4 13, v 11, 4, 83 6, vi 54, 5, 86, 5; viii 48, 4² 7 9, x. 14, 2 6 7, 15, 8, 135, 1.
nah *bind*, IV náhya
 sám- *knit together* irr pf 2 pl. anāha, viii 48, 5.
nā́ = ná *not*, x 34, 8
nā́ka, n *firmament*, i. 85, 7, vii. 86, 1, x 90, 16
nāḻī́, f. *flute*, x. 135, 7.
nāth-itá, pp *distressed*, x 34, 3 [nāth *seek aid*].
nādyá, m *son of streams*, ii 35, 1
nā́dh-amāna, pr pt Ā. *seeking aid, suppliant*, ii. 12, 6, 33, 6.
nānā, adv *separately*, ii 12, 8.
nā́bhi, f *navel*, x 90, 14
nā́-man, n *name*, ii 33, 8, 35, 11; vii 103, 6 [Gk *ὄνομα*, Lat *nōmen*, Go. *namō*, Eng *name*]
nā́rī, f. *woman*, ii 33, 5 [from nár *man*].
nā́satya, m du epithet of the Aśvins, vii 71, 4 [ná + asatyá *not untrue*].
ni-kṛ́t-van, a *deceitful*, x 34, 7 [ní *down* + kr *do*]
ni-citá, pp. *known*, ii. 12, 13 [ni + ci *note*]
ninyá, n *secret*, vii. 61, 5.
ni-todín, a *piercing*, x 34, 7
ni-drā́, f. *sleep*, viii 48, 14 [ní + drā *sleep*, cp Gk *δαρ-θάνω*, Lat *dor-mio*]
ni-dhí, m. *treasure*, viii 29, 6, *deposit*, x. 15, 5 [ni *down* + dhi = dhā *put*]
ní-dhruvi, a *persevering*, viii 29, 3 [ni + dhrúvi *firm*]
ni-pādá, m *valley*, v 83, 7 [ní *down* + pā́da, m *foot*]
nir-áyana, n *exit*, x 135, 6 [nís *out* + áy-ana *going* i *go*]
ni-vát, f *depth*, x 127, 2 [ní *down*]
ni-véśanī a *causing to rest*, 1 35, 1 [from cs of ní + viś *cause to turn in*].
ni-ṣatta, pp with ā, *having sat down in* (lc.), x. 15, 2 [ní + sad *sit down*]
ni-ṣád-yā, gd. *having sat down*, ii 35, 10, x. 15, 6, with ā́, x 14, 5
ni-siñc-ánt, pr. pt. *pouring down*, v. 83, 6 [sic *sprinkle*]
niṣká, m *necklace*, ii. 33, 10.

nis-kṛtá, n. *appointed place*, x 34, 5 [pp. *arranged* nís *out* + kr *make*]
nī *lead*. I náya, 2. pl ipv, x 34, 4.
 sám- *conjoin with* (inst), vi 54, 1
nīc-ā, adv *down*, x 34, 9 [inst. of nyañc *downward*]
nú, adv *now*, i 154, 1, ii 33, 7, iv 51, 9, x. 34, 14², 168, 1, = inter pcl. *pray?* vii 86, 2 [Gk *νύ*, OI *nu*, OG. *nu*]
nud *push*, VI nudá, pf 3 pl Ā nunudre, i 85, 10 11
 prá- *push away* pf. vii 86, 1
nū, adv. = nú *now*, vii 63, 6 [OG *nū*].
nū-tana, a *present*, i. 1, 2 [nū́ *now*]
nū-nám, adv *now*, iv 51, 1, vii. 63, 4; viii 48, 3, x 15, 2 [nū́ *now*]
nṛ́, m *man*, pl N náras, i 85, 8, 154, 5, v 11, 2 4, vii 103, 9 [Gk *ἀνήρ, ἀνδρός*]
nr-cákṣas, a (Bv) *observer of men*, viii, 48, 9. 15, x 14, 11 [nr *man* + cákṣas *look*].
nr-páti, m. *lord of men*, vii 71, 4
nr-mṇá, a. *manliness, valour*, ii 12, 1 [cp. nr-mánas *manly*]
ne-tṛ́, m *guide*, ii. 12, 7 [nī *lead*]
nó = ná + u *also not*, vi 54, 3
náu, f *ship*, x. 135, 4 [Gk *ναῦ-ς*, Lat. *nāv-i-s*]
ny-añc, a *downward*, v 83, 7 [ni- *down* + -añc *-ward*]
ny-ùpta, pp *thrown down*, x 34, 5. 9 [ní + vap *strew*].

Pakṣ-ín, a *winged*, x. 127, 5 [pakṣá, m. *wing*].
pác-ant, pr pt *cooking*, ii 12, 14 15 [pac *cook*, Lat *coquo* for *pequo*, OSl 3 s *pečetŭ*]
páñca, nm. *five*, iii. 59, 8 [Av *panca*, Gk *πέντε*, Lat *quīnque*]
pán-i, m *niggard*, iv. 51, 3 [pan *bargain*]
pat *fly*, I páta, x 14, 16, cs patáya *fall*, v 83, 4 [Gk *πέτ-ε-ται flies*, Lat. *pet-o*]
pát-i, m *lord*, pl N pátayas, iv 50, 6; 51, 10, viii 48, 13 [Gk *πόσι-ς*]
páth, m. *path*, viii 29, 6, x 14, 10 [cp. Gk *πάτο-ς*]
path-í, m *path*, i 35, 11, x 14, 7: 168, 3.
pathi-kṛ́t, m *path-maker*, x 14, 15 [kr-t *making* kr + determinative t]

pathı-ráksı, a. (Tp) *watching the path*, x 14, 11
path-yà, f *path*, x 14, 2
pad *fall*, IV Ā pádya, pp papāda, x 34, 11
áva- *fall down*, vı 54, 3
pád, *foot*, du ab padbhyā́m, x 90, 12 14 [Gk ποδ-, Lat *ped-*, Eng *foot*]
pad-á, n *step*, ı 154, 3 4 5 6, ıı 35, 14 [pad *walk*, Gk πέδ-ο-ν 'ground']
pad-vánt, a *having feet*, x. 127, 5.
pan-ā́yya, gdv. *praiseworthy*, ı 160, 5 [pan *admire*]
pánthā, m *path*, ı 35, 11, vıı 71, 1, x 14, 1 [cp Gk πόντο-ς]
panya-tama, spv gdv *most highly to be praised*, ııı 59, 5 [pánya, gdv. *praiseworthy* pan *admire*]
paprath-āná, pf pt Ā *spreading oneself*, ıv 51, 8 [prath *spread*]
páy-as, n *milk*, *moisture*, ı. 160, 3 [pī *swell*]
pár-a, a *farther*, ıı 12, 8; *higher*, x 15, 1, *remote*, x 15, 10 [pr *pass*]
para-má, spv a *farthest*, ıv 50, 3, x 14, 8, 129, 7; *highest*, ı 154, 5. 6, ıı 35, 14, ıv 50, 4
par-as, adv *far away*, ıı. 35, 6, *beyond*, x 129, 1 2
parás-tād, adv *from afar*, vı 54, 9; *above*, x 129, 5
parā-yánt, pr pt *departing*, x 34, 5 [parā *away*, Gk πέρα *beyond*, + ı *go*]
parā-vát, f *distance*, ı 35, 3, ıv 50, 3
pári, prp *round*, with ab *from*, ıı 35, 10, x 135, 4 [Av *pairi*, Gk πέρι]
parı-dhı, m pl *sticks enclosing* the altar, x 90, 15 [párı *round* + dhı reduced form of dhā *put*]
parı-bhū́, a *being around*, *encompassing* (acc), ı 1, 4 [bhū *be*]
parıvatsar-ína, a *yearly*, vıı 10, 8 [párı- + vatsará, m *complete year*]
párı-skrta, pp *adorned*, x 135, 7 [párı *round* + skr = kr *make* = *put*]
pareyı-vā́ms, red pf pt *having passed away*, x 14, 1 [párā *away* + īy-ı-vāms from ı *go*]
Parjánya, m a god of rain, v 83, 1-5. 9
Parjanya-jınvıta, pp *quickened by Parjanya*, vıı 103, 1 [jınv sec root = jınu from jı *quicken*]
pary-ā-vıvrtsant, pr pt ds *wishing to revolve hither* (acc), vıı 63, 2 [vrt *turn*]

párva-ta, m. ı. 85, 10, ıı 12, 2 11 [*jointed*, Lesbian Gk. πέρρατα 'limits
pár-van, n *joint*, *section*, vıı 103, 5, vı 48, 5 [cp Gk πεϝαρ in περαί 'finish' for περϝαν̣ιω].
pav-í, m *felly*, vı 54, 3
pavítra-vant, a *purifying*, ı 160, [pavıtra, n *means of purification*, rc pū *purify*]
paś = spaś *see*, ı 35, 2, x 14, 7 [A *spas*, Lat *spec-iō*]
paś-ú, m *beast*, x 90, 8; *victim*, x 15 [Av *pasu-*, Lat *pecu-s*, (*faihu*].
paśu-tŕp, a *cattle-stealing*, vıı 86, 5 [t *be pleased with*]
paścā́-tād, adv *behind*, vııı 48, [paścā́ inst adv Av *pasca* 'behind
paścā́d, (ab) adv *behind*, x 90, 5, *aft wards*, x 135, 6
1 pā *drink*, I píba, ıv 50, 10, root ápāma, vııı. 48, 3 [cp Lat *l* 'drink']
sám- *drink together*, x 135, 1
2 pā *protect*, II pātı, *from* (ab), ıı 6, vıı 61, 7, 63, 6, 71, 6, 86, 8, v 48, 15
pā́th-as, n *path*, vıı 63, 5, *domain* 154, 5 [related to páth, m *path*]
pā́d-a, m. *foot*, x 90, 11, *one-fourth* 90, 3 4 [sec stem formed from ε pā́d-am of pád *foot*]
pāpáyā, inst f adv *evilly*, x 135 [pāpá, a *bad*]
pār-á, m *farther shore*, ıı 33, 3 [pr *p* = *crossing*, Gk πόρο-ς 'passage']
pā́rthıva, a *earthly*, ı 154, 1, x 1ε [a from prthıvī́ *earth*]
pāv-aká, a *purifying*, ıv 51, 2, vıı 2 3 [pū *purify*]
pı *swell*, I páyate, pf pīpā́ya, ıı 35 vııı 29, 6
pı-tú, m *drink*, x 15, 3 [pā *drink*]
pı-tŕ̥, m *father*, ı 1, 9, 160, 2². 3, ıı 1 12 13, ıv 50, 6, v 83, 6; vıı] 3, vııı 48, 4, x 14, 5 6, 34, 4, . 1, pl *fathers*, *ancestors*, vııı 48, 12 x. 14, 2 4 7 8 9, 15, 1-13 [πατήρ, Lat *pater*, Go *fadar*]
pıtr-ya, a. *paternal*, vıı 86, 5, vııı 4 [pıtŕ̥ *father*]
pınv *yield abundance*, I pınva, ıv 5(*overflow*, v 83, 4 [sec root = pı from pī *swell*]
prá- *pour forth*, v. 83, 6

piś *adorn*, VI. piṃśá; pf pipiśúr, vii 103, 6; Ā pipiśe, ii 33, 9.
pī-tá, pp *drunk*, viii 48, 4 5 10 12.
pīyū́ṣa, m n *milk*, ii 35, 5 [pī *swell*].
putrá, m *son*, i 160, 3; v 11, 6; vii 103, 3; x 15, 7; 34, 10.
púnar, adv *again*, vi 54, 10; x 14, 8; 90, 4; 135, 2; *back* x 14, 12.
punar-hán, a *striking back*, x 34, 7.
punāná, pr pt *purifying*, vii. 49, 1 [pū *purify*].
púr, f. *citadel* ii 35, 6 [pṛ *fill*].
púraṃ-dhi, f *reward*, iv 50, 11 [a dhi *bestowing*: reduced form of dhā; *abundance*: pur-am acc.].
purás-tād, adv *in the east*, iv 51, 1 2 8; *forward*, v 83, 8; *before*, viii 48, 15; *in front*, x 135, 6.
purā, adv *formerly*, iv 51, 7.
purā-ṇá, a, f ī, *ancient*, iv 51, 6; m pl *ancients*, x 135, 1 2 [purā *formerly*].
puru-táma, a spv *most frequent*, iv. 51, 1 [purú, Gk πολυ-ς].
puru-trā́, adv *in many places*, x. 127, 1; *in many ways*, vii 103, 6.
puru-rūpa, a (Bv) *having many forms* ii. 33, 9.
Púru-ṣa, m *the primaeval Male*, x 90, 1 2 4 6 7 11 15.
puruṣá-tā, f *human frailty*, x 15, 6.
puró-hita, pp *placed in front*, m *domestic priest*, i 1, 1; v 11, 2 [purás + hitá, pp of dhā *put*].
puró-hiti, f *priestly service*, vii 61, 7.
puṣ-tá, n (pl) *earnings*, ii 12, 4 [pp of puṣ *thrive*].
puṣ-tí, f *earnings*, ii 12, 5; *prosperity* viii 48, 6.
pū *purify*, IX punā́ti, i 160, 3.
pūr-ṇá, pp *full*, i 154, 4; vii 103, 7 [pṝ *fill*: cp Gk πολλοί 'many', Eng *full*].
pūruṣa, m metrical for púruṣa, x. 90, 3. 5.
pū́r-va, a *former*, i 1, 2; *being in front* iv. 50, 8; *early ancient*, x 14, 2 7 15; 15, 2 8 10; 90, 16.
pūrva-ja, a *born of old*, x 14, 15 [jā *be born*].
pūrva-bhā́j, a. *receiving the preference*, iv 50, 7 [bhaj *share*].
pūrva-sū́, a. *bringing forth first*, ii 35, 5.
pūrvāhṇ-á, m *morning* x 34, 11 [pūrvá *early* + ahna = áhan *day*].
pūrv-yá, a *ancient*, i. 35, 11; x. 14, 7.

Pūṣ-án, m. a solar deity, vi 54, 1–6 8–10; *prosperer* [puṣ *thrive*].
pṛ *take across*, III P piparti; ipv piprtám, vii 61, 7; II P pársi = ipv., ii 33, 3.
pṛc *mix*, VII pṛṇákti;
sám-, Ā pṛṅkte, *mingle*, vii 103, 4.
pṛcchá-māna, pr pt Ā *asking oneself*, x. 34, 6 [prach *ask*].
pṛ́t-anā, f *battle*, i 85, 8.
pṛthiv-ī́, f *earth*, i 35, 8; 154, 4; ii 12, 2; iii 59, 1 3 7; iv 51, 11; v 83, 4 5 9; vii 61, 3; x 168, 1 [*the broad one* = pṛthví, f of pṛthú from prath *spread*].
pṛ́ś-ni, a *speckled*, i 160, 3; vii 103, 4 6. 10.
Pṛ́śni-mātṛ, a (Bv.) *having Pṛśni as a mother*, i 85, 2.
pṛ́ṣat-ī, (pr pt) f *spotted mare*, i. 85, 4 5.
pṛṣad-ājyá, n *clotted butter*, x 90, 8.
pṛ́ś-ant, (pr. pt) a *variegated*, iv 50, 2.
pṝ *fill*, IX pṛṇā́ti, ii 35, 5;
ā́- *fill up*, v 11, 5; vii 61, 2.
pépiś-at, pr pt int *thickly painting*, x. 127, 7 [piś *paint*].
póṣ-a, m *prosperity*, i 1, 3 [puṣ *thrive*].
pra-ketá, m *beacon*, x 129, 2 [prá + cit *appear*].
prach *ask*, VI pṛcchá, ii 12, 5; vii 86, 3 [see root praś + cha, cp Lat. *posco* = *porc-sco* and *prec-or*, OG *forsc-ōn*].
pra-jā́, f *offspring*, ii 33, 1; pl *progeny*, ii 35, 8; = *men*, v. 83, 10 [cp Lat. *pro-gen-ies*].
prajā́-vant, a. *accompanied by offspring*, iv 51, 10.
prati-kāmám, adv *at pleasure*, x 15, 8 [kāma *desire*].
pratijan-ya, a *belonging to adversaries*, iv 50, 9; n *hostile force*, iv 50, 7 [prati-janá, m *adversary*].
prati-dī́van, m *adversary at play*, x 34, 6 [div *play*].
prati-doṣám, adv *towards eventide*, i. 35, 10 [doṣā *evening*].
prati-búdhyamāna, pr. pt *awaking towards* (acc), iv 51, 10.
prati-mā́na, n *match*, ii 12, 9 [*counter-measure*: mā *measure*].
prá-tir-am, acc inf *to prolong*, viii. 48, 10 [tṛ *cross*].
pra-tná, a *ancient*, iv. 50, 1 [prá *before*].

prath *spread out*, I Ā prátha ppf. paprāthat, vii 86, 1

pra-thamá, ord *first*, i 35 1[4]; v 11, 2, vi. 54, 4; x 14, 2; 34, 12, 90 16, 129, 4, *chief*, ii 12, 1 [= pra-tamá *foremost*, OP *fra-tama*]

prathama-jā, a *first-born*, x. 168, 3 [jā = jan]

prathamá-m, adv *first*, iv 50, 4

pra-díś, f. *control*, ii 12, 7 [diś *point*].

pra-bodháyant, cs pr pt. *awakening* iv 51, 5 [budh *wake*]

prá-yata, pp *extended*, i. 154, 3, *offered*, x 15, 11 12 [yam *stretch out*].

prá-yati, f. *impulse*, x 129, 5 [yam *extend*].

práyas-vant, a *offering oblations*, iii 59, 2 [práy-as *enjoyment* from prī *please*]

pra-yotṛ́, m *warder off*, vii. 86, 6 [2 yu *separate*].

pra-vát, f *slope*, *downward path*, i 35, 3, *height*, x 14, 1 [prá *forward*]

pravāte-já, a *born in a windy place*, x 34, 1 [pra-vātá + ja = jan]

pra-vāsá, m *traveller*, viii 29, 8 [prá + vas *dwell away* from home]

prá-viṣṭa, pp *having entered*, vii. 49, 4 [viś *enter*]

pra-sargá, m *discharge*, vii 103, 4 [sṛj *emit*]

pra-savitṛ́, m *rouser*, vii 63, 2 [sū *stimulate*]

prá-siti, f *toils*, x 34, 15 [si *bind*]

prá-sūta, pp *aroused*, vii 63, 4 [sū *impel*]

pra-staraá, m *strewn grass* x. 14, 4 [stṛ *strew*]

prā *fill* [extended form, pṛ-ā, of pṝ *fill*]
 á- *pervade*, s ao áprās, x 127, 2

prāñc, a, f. prāc-ī́, *forward*, x 34, 12, *facing*, x 135, 3 [prá + añc]

prāṇá, m. *breath*, x 90, 13 [prá + an *breathe*].

prā-vṛ́ṣ, f. *rainy season*, vii 103, 3 9 [vṛṣ *rain*]

prāvṛṣ-á, a, f í, *belonging to the rains*, vii 103, 7

prā-vep-á, a *dangling*, x 34, 1 [prá + vip *tremble*]

priy-á, a *dear*, i 85, 7, 151, 5, ii. 12, 15; viii. 48, 11, x 15, 5 [prī *please*]

Phaligá, *cave*, iv, 50, 5

Bad-dhá, pp *bound*, x. 34, 4 [bandh *bind*]

bandh *bind* ix badhnā́ti ipf ábadhnan, x. 90, 15

bándh-u, a *akin*, i 154 5, n [illegible], x 129, 4 [bandh *bind*].

babhrú, a [illegible] ii 33 [illegible] 8. 9 15, vii 103 [illegible], v[illegible] 29, 1, x 34, 5 11 14

barh-áṇa *magic power*, [illegible] 34, 7 [bṛh *make big*]

barhi-ṣád, a (Tp) *sitting on the sacrificial grass*, x 15, 3 4 [for barhiḥ-sad sad *sit*]

barhis-ya, a *placed on the sacrificial grass* x 15, 5 [barhis]

barh-is, n *sacrificial grass*, i 85 6. 7, v. 11, 2; x 14 5, 15 11 90 7

bah-ú, a *many*, ii 35 12 [illegible] 14 1 34 13

bādh *drive away*, I Ā [illegible] x 127, 2, int badbadhe *press apart*, vii. 61, 4.
 ápa- *drive away* i 35, 3 9, 85, 3

bāh-ú, m *arm* i 85, 6, du x 90, 11 12 [Av *bāzu*, Gk πῆχυ-ς, OG *buog*]

bíbhy-at, pr pt *fearing*, x 34 10 [bhī *fear*].

bibhr-at, pr pt *bearing*, vii 103, 6 [bhṛ *bear*].

bíl-ma, n *shavings* ii 35 12

budh-āná, ao pt Ā *waking*, iv 51, 8

budh-ná, m n *bottom*, x 135, 6 [Lat. *fundu-s*]

bṛh-át, (pr pt) adv *aloud*, ii 33, 15, 35 15

bṛh-ánt, a *lofty*, i 35, 4 v 11 1, vii. 61, 3, 86, 1, x 34, 1, *ample* i 160, 5 n *the great world*, x 14, 16 [pr pt. of bṛh *make big*]

Bṛ́has-páti, m *Lord of prayer*, name of a god iv 50, 1 2 3 4 5 6 7 10 11, x 14, 3 [bṛ́h-as prob gen = bṛhás, cp bráhmaṇas páti].

bodhi, 2 s ipv ao of bhū *be*, ii. 33, 15 [for bhū-dhi]

bráh-man, n *prayer*, ii 12, 14, vii 61, 2 6, 71, 6, 103, 8 [bṛh *swell*]

brah-mán, m *priest*, iv 50, 8 9, *Brahmin*, ii 12, 6 [bṛh *swell*]

brāhmaṇá, m *Brahmin*, vii 103, 1 7 8, 90, 12

bruv-ánt, pr pt *calling* (acc), viii 48, 1 [brū *speak*]

bruv-āná, pr pt *speaking*, iii 59, 1 [brū *speak*]

brū *speak*, II bravīti, i 35, 6; sb. bravat, vi 54, 1 2; *tell*, op. x 135, 5.

ádhi- *speak for* (acc), 35 11; x 15, 5
úpa, Ā *implore*, iv 51, 11

Bhaks-á, m *draught*, x 34 1 [bhak-s, sec root *consume* from bhaj *partake of*]
bhaj *partake of* (gen), x 15, 3, s ao, viii 48, 1 7
bhad-ra, a *auspicious*, i 1, 6, ii 35, 15, iii 59, 4, iv 51, 7, x 14, 6 12 [*praiseworthy* bhand *be praised*]
Bhar-ata, m pl name of a tribe, v 11, 1
bhár-ant, pr pt *bearing*, i 1, 7 [bhr *bear*]
bhav-ya, a *that will be, future*, x 90, 2 [gdv of bhū *be*]
bhā *shine*, II P bhā́ti
áva- *shine down*, i 154, 6
ví- *shine forth*, ii 35, 7 8, v 11, 1
bhid *split* VII. bhinatti [Lat *find-o*]
ví- *split open*, i 85, 10
bhisák-tama, m spv *best healer*, ii 33, 4 [bhisaj *healing*]
bhisáj, m *physician*, ii 33, 4
bhī *fear* I Ā bháyate, i 85, 8, ii 12, 13, pf bibhā́ya, v 83, 2, s ao. ábhaisur, viii 48, 11
bhī-má, a. *terrible*, i 154, 2, ii 33, 11 [bhī *fear*]
bhur *quiver*, int járbhurīti, v 83, 5
bhúv-ana, n *creature*, i 35, 2 5 6, 85, 8, 154, 2 4, 160, 2 3, ii 35, 2 8, vii 61, 1, *world*, ii 33, 9, v 83, 2 4, iv 51, 5; x 168, 2. 4 [bhū *be*]
bhū *become, be*, I bháva, i 1, 9, v 83, 7 8, ipv, x. 127, 6, pr sb, viii 48, 2, ipf ábhavat, v 11, 3 4, x 135, 5 6, *come into being*, x 90, 4, pf. babhū́va, ii 12, 9, vii. 103, 7, x. 34, 12, pf op babhūyā́t, iv. 51, 4, root ao, viii 48, 3, ábhūvan, vii 61, 5, root ao sb bhuvāni, vii. 86, 2, ipv bhū́tu, iv. 50, 11 [cp Gk φύ-ω, Lat *fu-i-t*]
abhi- *be superior to* (acc), iii 59, 7.
ā́- *arise*, pf, x 129, 6 7, 168, 3
āvis- *appear*, vii 103, 8
sám- *do good to* (dat), viii 48, 4.
bhū-tá, pp *been*, x 90, 2; n *being*, x 90, 3
bhū́-man, n *earth*, i 85, 5, vii 86, 1, x 90, 1 14 [cp Gk φῦ-μα 'growth']
bhū́-ri, a *great*, ii. 33, 9, *much*, ii. 33, 12, adv. *greatly*, i 154, 6
bhū́ri-śrṅga, a (Bv) *many-horned*, i. 154, 6
bhū́r-ni, a *angry*, vii 86, 7
bhūs *strive*, I P bhū́sati [extended form of bhū *be*]
pári- *surpass*, ii 12, 1
bhr *bear*, III bíbharti, ii 33 10, iii 59, 8, *hold*, iv 50, 7, viii 29, 3 4 5 [Gk φέρω, Lat *ferō*, Arm *berem*, OI. *berim*, Go *baira*].
ví-, I bhara, *carry hither and thither*, v. 11, 4
Bhŕg-u, m pl a family of ancient priests, x 14, 6
bhesaj-á, a *healing*, ii 33, 7, n *medicine, remedy*, ii 33, 2. 4 12 13 [bhisáj *healing*]
bhóg-a, m *use*, x 34, 3 [bhuj *enjoy*].
bhoj-á, m. *liberal man*, iv 51, 3
bhój-ana, n *food*, v 83, 10 [bhuj *enjoy*]
bhyas = bhī *fear*, I Ā bhyásate, ii 12, 1
bhrāj *shine*, I Ā bhrā́jate
ví- *shine forth*, i 85, 4
bhrā́ja-māna, pr. pt Ā *shining*, vii. 63, 4
bhrā-tr, m *brother*, x 34, 4 [Gk φράτωρ, Lat *frāter*, OI *brāthir*, Go *brōthar*, OSl *bratrŭ*]

Mah, mámh *be great*, mámhate and máhe (3 s)
sám- *consecrate*, vii 61, 6.
maghá-vant, m *liberal patron*, ii 33, 14; 35, 15 [magh-á *bounty* mah *be great*].
maghónī, a f *bounteous*, iv 51, 3 [f of maghávan]
mandū́ka, m *frog*, vii 103, 1 2 4 7. 10
math-itá, pp *kindled by friction*, viii. 48, 6
math-yá-māna, pr. pt ps *being rubbed*, v 11, 6
mad *rejoice*, I máda, *in* (lc), i 85, 1; 154, 5, *in* (inst), 154, 4, x. 14, 3 7, *with* (inst), x 14, 10, *be exhilarated*, viii 29, 7; *drink with exhilaration*, vii. 49, 4, cs mādaya, Ā *rejoice*. x 15, 14; *in* (inst) x 14, 14, (gen), i 85, 6, *with* (inst), x 14, 5; *gladden*, x. 34, 1 [Gk μαδάω, Lat *madeō* 'drip']
mád-a, m *intoxication*, i 85, 10, viii. 48, 6
mada-cyút, a *reeling with intoxication*, i. 85, 7 [cyu *move*]

d-ant, pr. pt. rejoicing, ii. 50, 2; delighting in (inst.), iii. 59, 3
dh-u, n. honey, mead, i. 154, 4 5; iv. [illegible]0, 3; viii. 18, 1; x. 34, 7; [illegible] sweet, 85, 6 [Gk μέθυ, Lith. [illegible], OSl. medu, Eng. mead]
dhu-mat-tama, spv. a. most honied, [illegible] 11, 5; x. 14, 15
dhu-ścút, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścut drip]
dhya, a. middle, vii. 49, 1 3; x. 15, 4 [Lat. medius]
dhya-má, spv. a. midmost, x. 15, 1.
n think, VIII. A. manute, viii. 29, 10; V. A. mányate, viii. 48, [illegible]; x. 34, 13.
n-as, n. mind, x. 90, 13; 1[illegible], 4; 135, [Av. manō, Gk. μένος].
nas-vant, a. wise, ii. 12, 1
n-ā́, f. jealousy, ii. 33, [illegible] [man think]
n-īṣā́, f. thought, vii. [illegible], [illegible]; [illegible], x. 29, 1; prayer, x. 11, 5; hymn of praise, [illegible] 83, 10 [man think]
n-u, m. an ancient [illegible], ii. 33, 13
no-jú, a. swift as thought, i. 85, 4 [mánas mind + ju to speed]
[illegible]-tra, m. hymn, ii. 35, 2; spell, x. [illegible]1, 1
[illegible]d exhilarate, I. mánda[illegible] [illegible] A. [illegible]mandiṣatam, vii. 103, 4
[illegible] gladden, pf. mamanda, ii. 33, 6 [illegible] mad rejoice]
[illegible]d as-aná, m. pf. [illegible], x. 50, 10 [illegible] mand [illegible] mad [illegible]
[illegible]d-rá, a. gladd[illegible], x. 11, 3 [mand [illegible]]
[illegible]dra-jihva, a. (Bv.) [illegible]
[illegible], 50, 1
[illegible]-man, n. thought, vii. [illegible] 6; hymn, [illegible] 154, 3; vii. 61, [illegible]
[illegible] u, m. intention, vii. [illegible], 1; wrath, [illegible] 56, 6; viii. [illegible]; x. [illegible], 8, 11 [illegible]man think]
[illegible]o-bhu, a. beneficent, [illegible] 85, 1[illegible]; máyas [illegible] + bhu [illegible]
[illegible]ut, m. pl. the storm [illegible], i. 85, 1 [illegible] 6, 8, 10, 12; ii. 3[illegible], 1 [illegible]; v. [illegible]
[illegible] ut, a. accompanied [illegible] the [illegible] [illegible], 6
[illegible] tr, m. [illegible], x. 34, 8 [illegible] be gracious]
[illegible]ta, m. mortal, iii. [illegible] [Gk. [illegible], [illegible] 'mortal', Lat. mor[illegible] [illegible] death']

márt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7
marmṛjyá-māna, pr. pt. int. making bright, ii. 35, 4 [mṛj wipe]
máh, a. great, ii. 33, 8; G. mahás, iv. 50, 1; f. -ī́, v. 11, 5 [Av. maz 'great', from mah be great]
mah-án, m. greatness, ii. 12, 1; 35, 2 [mah be great]
mah-ánt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
mahā́-vadha, a. (Bv.) having a mighty weapon, v. 83, 2
máh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
mahi-tvá, n. greatness, vii. 61, 4
mahi-tvaná, n. greatness, i. 85, 7
mah-ín, a.; f. -ī, great, i. 160, 2 5
mah-i-mán, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
mah-ī́, a. f. great, ii. 33, 8 14; x. 14, 1 [mah be great]
má-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihi]
mā measure, III. A. mímīte.
vi- measure out, pf. vi-mamé, i. 154, 1 3; 160, 4; ii. 12, 2.
mā, enc. prs. prn. A. me, ii. 33, 6 7; viii. 48, 5[3] 6 10; x. 34, 1 2; 127, 7 [Lat. me, Eng. me]
mā́, proh. pcl. not, ii. 33, 1 4[3] 5; viii. 48, 8 14[2]; x. 15, 6; 34, 13 14 [Gk. μή 'not'].
mā́-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
mā́ kim, proh. prn. pcl. no one, vi. 54, 7.
Mā́tali, m. a divine being, x. 14, 3.
mā-tṛ́, f. mother, i. 160, 2; v. 11, 3; x. 34, 4 10 [Gk. μήτηρ, Lat. mater, OI. mathir, Eng. mother]
mādhvī, m. du. [illegible] of honey, vii. 71, 2 [madhu honey]
mā́nuṣa, a. human; m. man, vii. 63, 1 [manus man]
mā́m, prs. prn. A. me, vii. 49, 1–4
mā-yā́, f. mysterious power, i. 160, 3 [mā make]
mā-yú, a. lowing, vii. 103, 2 [mā bellow].
[illegible]

ni-tá, pp *set up*, iv 51 2 [mi *set up*]
mitá-jñu, a (Bv) *firm-kneed* iii. 59, 3
Mi-trá m a sun god, iii 59, 1-9, vii. 61, 4, 63, 1 6, n *friendship*, x 34, 14
Mitrā-Váruṇā, du cd *Mitra and Varuṇa* i 35, 1, vii 61, 2 3 6 7, 63, 5
mī *damage*, IX mināti [cp Gk. μι-νύ-ω, Lat. mi-nu-o]
á- *diminish*, xi 12 5
prá- *infringe* v i 63, 3, 103, 9, vii. 48, 9
mīḍh-váṃs, a *bountcous* ii 33, 14, vii. 86, 7 [unred pf pt, probably from mih *rain*].
múkha, n *mouth*, x 90, 11-13
muc *release*, VI muñcá ppf ámumuktam, vii 71, 5
mud *be merry*, I Ā móda
prá́ti- *exult*, v 83, 9
mrg-á, m *beast* i 154, 2, ii. 33, 11.
mrj *wipe*, II mārjmi
sám- *rub bright*, ii 35, 12
mrd *be gracious*, VI mrlá, ii 33, 11 14, viii 48, 9, x 34, 14, cs mrláya, *id*, viii 48, 8
mrlay-áku, a *merciful*, ii 33, 7 [mrd *be gracious*].
mrl-īká, n *mercy*, vii. 86, 2, viii 48, 12 [mrd *be gracious*]
mr-tyú, m *death*, x 129, 2 [mr *die*]
mrś *touch*, VI mrśá
pári- *embrace*, x 34 4
mrs *be heedless*, IV mrśya
ápi- *forget* vi 54, 4
me, enc prs prn D *to me*, vii 63, 3, 86, 3 4, x 34 13, G *of me*, ii 35, 1, vii 86 2; viii 29, 2 [Gk μοι]
maujavatá, a *coming from Mūjavant*, x 34, 1

yá, rel prn *who*, *which*, *that* N yás, i 35, 6, 154, 1² 3 4, 160, 4, ii 12 1-7 9-15, 33, 5 7, iii 59, 2 7, iv 50 1 7 9, vi 54, 1 2 4, vii 61, 1, 63 1 3, vii 71, 4, 86 1, viii 48, 10² 12, x 14 5, 34 12, 129, 7 f yā, iv 50, 3, n yád, i. 1, 6, ii 35 15, vii 61, 2, 63, 2, 103, 5 7 x 15 6, 90 2³ 12, 129, 1 3 4, 135, 7, *with* kim ca *whatever*, v 83, 9, A yám, i 1, 4, ii 12 5 7 9, 35, 11, viii 48, 1, x 135, 3 4 I yéna, i 160, 5, ii 12, 4, iv 51, 4, f yáyā, iv 51 6, Ab yásmād, ii 12 9 G yásya i 154 2 ... 12 1 7⁴ 14², 35, 7, v 83, 4³, vii. 61, 2, x 34, 4, f yásyās x 127, 4, L. yásmin, iv 50, 8, x 135 1; du yáu, x 14, 11; pl N yé, i 35 11, 85, 1. 4, iv 50, 2, x 14, 3 10, 15, 1-4 8-10 13² 14², 90, 7 8, with ké *whatever*, x 90, 10, f yās, vii 49 1 2 3; n yāni, ii 33, 13, yá́, i 85, 12, ii. 33, 13³, iv 50 9, vii 86, 5, A m yá́n, x 14, 3, 15, 13², G f. yá́sām, vii 49, 3, L f. yá́su, iv. 51, 7, vii. 49, 4⁴, 61, 5
yaks-á, n. *mystery*, vii 61, 5
yaj *sacrifice*, I yája; ipf. áyajanta, x 90, 7 16
yaj-atá, a. *adorable*, i 35, 3 4, ii 33, 10 [Av *yazata*, from yaj *worship*].
yaj-átha, m *sacrifice*, v 11, 2 [yaj *worship*].
yája-māna, m *sacrificer*, vi 54, 6 [pr pt Ā of yaj *worship*]
yáj-us, n *sacrificial formula*, x 90, 9 [yaj *worship*]
yaj-ñá, m *worship*, *sacrifice*, i 1, 1 4, ii 35, 12, iv. 50, 6 10, v 11, 2 4; vii. 61, 6 7, x. 14, 5 13, 15, 6 13, 90, 7-9 15 16² [Av *yasna*, Gk ἁγνό-ς]
yajñá-ketu, a (Bv) *whose token is sacrifice*, iv 51, 11
yajñá-manman, a (Bv) *whose heart is set on sacrifice*, vii 61, 4
yajñ-iya, a *worthy of worship*, *holy*, iii. 59, 4, *adorable*, x 14, 5 6 [yajñá *worship*]
yat *array oneself*, I yáta pf i 85, 8, cs yātáya *marshal*, *stir*, iii 59, 1, *clear off*, x 127, 7.
yá-tas, adv *whence*, x 129, 6 7 [prn. root yá]
yá-ti, prn. *how many*, x 15, 13 [prn. root ya].
yá-tra, rel. adv *where*, i 154, 5. 6; vii. 63, 5, viii 29, 7, 48, 11, x 14, 2 7, 90, 16 [prn. root yá]
ya-thā, rel adv *how*, x. 135, 5 6, *so that*, ii 33 15, unaccented = iva *like*, viii. 29, 6 [prn. root yá]
yathā-vaśám, adv *according to* (thy, his) *will*, x 15, 14; 168, 4 [váśa, m *will*]
yá-d, cj *when*, i 85, 3 4 5 7. 9; iv 51, 6, v 83, 2-4 9, vii 103, 2-5, x 34, 5, 90, 6. 11 15; *in order that*, vii 71, 4, *so that*, vii 86, 4, *since*, i 160, 2,

yád-i vā, cj *whether*, x 129 7, *or*, *or else*, *ibid* [yá-d-i i, rel adv + vā *or*]
y-ánt, pr pt *going* vii 61 3 [i *go*]
yam *extend*, *bestow* I yácha iv 51 10, v 83 5, pf Ā yemire *submit to* (dat iii 59, 8, s ao *bestow on* (dat), ii 35 15²
ádhi- *extend to* (dat), i 85, 12
ā- *guide to* (lc) root ao inj yamat, x 14 14
ni- *bestow*, iv 50 10
prá *present a share of* (gen), x 15, 7.
vi- *extend to*, i 85 12
Yam-á, m god of the dead, i 35, 6, x 14, 1–5 7–16, 15, 8, 135, 1 7
yaś ás, a *glorious*, i 1, 3, iv. 51, 11, viii 48, 5
yahvī, f *swift one*, ii 33, 9, 35, 14
yā *go*, II yāti, i 35, 3³ 10, vii 49, 3, x 168 1
ā- *come* i 35, 2, x 15, 9
úpa ā- *come hither*, vii 71, 2
ā úpa *come hither to*, vii 71, 4.
pári prá- *proceed around*, iv 51, 5
yātayáj-jana, a (gov cd) *stirring men*, iii 59 5 [yātáyant, pr pt cs of yat *array oneself* + jána *man*]
yātu-dhāna, m *sorcerer*, i 35, 10 [yātú, m *sorcery* + dhāna *practising* from dhā *put*, *do*]
yā-ma, m *course*, iv 51, 4 [yā *go*]
yā-man, n *course*, i 85, 1, *approach*, x 127, 4 [yā *go*]
yu *separate*, III. yuyóti, ii 33, 1 3, vii 71, 1 2, s ao *depart from* (ab), ii 33 9, cs yaváya *save from* viii 48, 5, yāváya *ward off*, x 127, 6²
yuk-tá, pp *yoked*, vii 63, 2 [yuj *yoke*, Gk. ζευκτό-ς, Lat *iunctu-s*, Lith *junkta-s*]
yuktá-grāvan, a (Bv) *who has to work the stones*, ii 12, 6
yuj *yoke*, VII yunákti: pf yuyujé, x 34, 11, iv ao áyugdhvam, i 85, 4
prá- *yoke in front*, i 85, 5
yudhya-māna, pr pt Ā *fighting*; m *fighter*, ii 12, 9 [yudh *fight*]
yúyudh-i, m *warrior*, i 85, 8 [from red stem of yudh *fight*]
yuva-tí, f. *young maiden*, ii 35, 4 11 [f of yúvan *youth*]
yúv-an, a *young*, ii 33, 11, m *youth*, ii 35, 4 [Lat *iuven-i-s*]
dat yuvábhyām *to you two*, vii 61 7 [= yū- + am]
yuva-yú, a *addressed to you*, vii 71, 7
yūy-ám, prs prn pl N *you*, iv 51, 5; vii 61, 7, 63, 6, 71 6, 86 8 [for yūs-ám, Av *yū*, *yūžem*, Go *jūs*]
yog-a, m *acquisition*, vii 86, 8 [yuj *yoke*]
yoj-ana, n *league*, i 35, 8 [*yoking* from yuj *yoke*]
yó-ni, m *womb*, ii 35, 10, *abode*, iv 50, 2, x 34, 11, *receptacle*, viii 29, 2 [*holder* from yu *hold*]
yoṣ-ā, f *woman*, x 168, 2
yos, n *blessing*, ii 33, 13, x 15 4

Ramh *hasten*, I rámha, cs ramháya *cause to speed* i 85, 5
rakṣ *protect*, I rakṣa, i 35, 11, 160, 2, iv 50, 2, vi 54, 5, viii 48 5 [Gk ἀλέξω *ward off*']
rákṣa-māṇa, pr pt. Ā *protecting*, vii 61, 3 [rakṣ *protect*]
rakṣ-ás, m *demon*, i 35 10; v 83, 2.
rakṣ-i-tṛ, m *guardian*, x 14, 11 [rakṣ *protect*]
raghu-patvan, a (Tp) *flying swiftly*, i. 85, 6 [raghú *swift* Gk ἐλαχύ-ς]
raghu-ṣyad, a *swift-gliding*, i 85, 6 [raghu *swift* + syad *run*]
rój-as, n *space of air*, i 35, 4 9, 154, 1, 160, 1 4 x 15, 2, 129, 1 [Gk ἔρεβος, Go *riqiz-a*]
rán-ya, a *glorious*, i 85 10 [ran *rejoice*].
rá-tna, n *gift*, *treasure* i 35, 8 [rā *give*]
ratna-dhā, a (Tp) *bestowing treasure*, i 1, 1
rá tha, m *car*, i 35, 2 4 5, 85, 4. 5; ii 12, 7 8, v 83, 3 7, vii 71, 2–4, viii 48, 5, x 135, 3–5, 168, 1 [ṛ *go*]
ráth-ya, a *belonging to a car*, i 35 6
rad *dig*, I ráda pf rarā́da, vii 49, 1.
radh-rá, a *rich*, ii 12, 6 [rādh *succeed*]
randh *make subject*, IV P rádhya red ao, ii 33, 5
rap-as, n *bodily injury*, ii 33, 3 7
ram *set at rest*, IX ramnāti ipf ii 12, 2, I Ā rama *rejoice in* (lc), x 34, 13
ray-i, m *wealth*, i 1, 3, 85 12; iv. 50, 6 10, 51, 10, viii 48, 13, x 15, 7 11 [probably from ri = reduced form of rā *give*]
ráv-a, m *roar*, iv 50, 1 4 5 [ru *cry*].
raś-mi, m *ray*, i 35, 7, *cord*, x 129, 5.

33. 12, III ipv 2 pl rarīdhvam, v 83, 6
rāj *rule, over* (gen), I P rā́jati, i 1, 8
rā́j-an, m *king*, i 85 8, iii 59, 4, iv 50, 7 9, vii 49, 3 4, 86, 5, viii 48 7 8, x 14, 1 4 7 11 15, 34, 8 12, 168, 2 [rāj *rule*, Lat *reg-ō*]
rā́j-ant, pr pt *ruling over* (gen), i 1, 8 [rāj *rule*]
rājan-ya, a *royal*, m *warrior* (earliest name of the second caste), x 90 12
rā́trī, f. *night*, i 35, 1, x. 127, 1 8, 129, 2
rā́dh-as, n. *gift, blessing*, ii. 12, 14 [rādh *gratify*]
rādho-déya, n *bestowal of wealth*, iv 51, 3 [deya, gdv. *to be given* from dā *give*]
ri *release*, IX rināti, ii 12, 3
  ánu- *flow along*, i 85 3
ric *leave*, VII P rináktì, vii 71, 1 [Gk λείπω Lat *linquo*]
  áti- *extend beyond* ps ipf áricyata, x 90, 5
ríṣ, f *injury*, ii 35, 6
riṣ *be hurt*, IV ríṣyati, vi 54, 3, a ao inj, vi 54, 7 9, *injure*, viii 48, 10
rih *kiss*, II rédhi, ii 33, 13
ruk-má, m *golden gem*, vii 63, 4 [ruc *shine*]
ruc *shine*, I róca, cs. rocáya *cause to shine*, viii 29, 10
ruc-āná, it ao pt Ā *beaming*, iv. 51, 9
ruj *burst*, VI. P rujá pf ruroja, iv 50, 5
ruj-ánt, pr pt *shattering*, x. 168, 1
Rud-rá, m. name of a god, i 85, 1, ii 33, 1–9 11–13 15, pl = *sons of Rudra, the Maruts*, i 85, 2 [rud *cry, howl*]
rudh *obstruct*, VII runaddhi, runddhé, x 34, 3
  ápa- *drive away* rt ao arodham, x 34, 3
rúś-ant, pr pt *gleaming*, iv 51, 9
ruh *grow*, I róhati, róhate
  áti- *grow beyond* (acc), x 90, 2
  ā́- *rise up in* (acc), viii 48, 11
rūpá, n *form* x 168, 4, *beauty*, i 160, 2
re-ṇú, m. *dust*, x 168, 1 [perhaps from ri *run* = *disperse*]
ré-tas, n. *seed*, v. 83, 1. 4; x 129, 4 [ri *flow*].
reto-dhā́, m. *impregnator*, x. 129, 5 [ré-tas *seed* + dhā *placing*].
ribh-á, m *singer*, vii 63, 3 [ribh *sing*]
revát, adv *bountifully*, ii 35, 4 [n of revánt].
re-vát-ī, f. *wealthy*, iv 51, 4 [f of revánt]
re-vánt, a *wealthy*, viii 48, 6 [re = rai *wealth*]
ródas-ī, f du *the two worlds* (= heaven and earth), i 85, 1, 160 2 4, ii. 12, 1, vii 64, 4, 86, 1
rái, m *wealth*, vi 54, 8, vii 86, 7; viii 48, 2, G rāyás, viii 48, 7 [*bestowal* from rā *give*, Lat *rē-s*
Rauhiṇá, m name of a demon, ii 12, 12 [metronymic *son of Rohiṇī*]

Lak-ṣá, n *stake* (at play), ii 12, 4 [*token, mark* lag *attach*]
lok-á, m *place*, x 14, 9, *world*, x 90, 14 [*bright space* = rok-á *light*, cp Gk. λευκό-s 'white', Lat. *lux, lūc-is*]

Vag-nú, m. *sound*, vii 103, 2 [vac *speak*]
vac *utter*, III P. vívakti, ao op, ii. 35, 2, *speak*, ps ucyáte, x 90, 11; 135, 7 [Lat *voc-āre* 'call']
  ádhi- *speak for* (dat), viii 48, 14
  prá- *proclaim*, i 154, 1, vii 86, 4, *declare*, x 129, 6
vác-as, n *speech*, v 11, 5 [vac *speak*; Gk ἔπος]
vacas yā́, f *eloquence*, ii 35, 1
váj-ra, m *thunderbolt*, i 85, 9, viii 29, 4 [vaj *be strong*, Av *vazra* 'club']
vájra-bāhu, a (Bv) *bearing a bolt in his arm*, ii 12, 12 13, 33, 3
vájra-hasta, a (Bv) *having a bolt in his hand*, ii 12, 13
vajr-ín, m *bearer of the bolt*, vii 49, 1
vatsá, m *calf*, vii 86, 5 [*yearling* from *vatas, Gk ϝέτος *year*, Lat *vetus* in *vetus-tas* 'age']
vats-ín, a, f -ī, *accompanied by calves*, vii 103, 2
vad *speak*, I. váda, ii 33, 15, op ii. 35, 15, vii 103, 5[2]; x 34, 12
  áchā- *invoke*, v. 83, 1
  ā́- *utter*, ii 12, 15, viii. 48, 14
  prá- *utter forth*, iṣ ao, avādiṣur, vii. 103, 1
  sám- *converse about* (acc) *with* (inst), vii 86, 2
vád-ant, pr pt *speaking*, vii. 103, 3 6 7

van *win*, VIII. **vanóti** *win* [Eng *win*, cp Lat *ven ia* 'favour']
ā́-, ds **vivāsa** *seek to win*, ii 33, 6, v. 83, 1.
van-ús, m. *enemy*, iv. 50, 11 [*eager, rival* van *win*]
váne-vane, lc. itv cd. *in every wood*, v 11, 6
vand *praise*, I Ā **vándate**, iv 50, 7 [nasalized form of vad].
pári- *extol, with* (inst), ii 33, 12
vánda-māna, pr pt. Ā *approving*, ii 33 12
vap *strew*, I **vápati**, **vápate**.
ní- *lay low*, ii. 33, 11.
vapus-ya, a *fair*, i 160, 2 [**vápus**, n. *beautiful appearance*].
vay-ám, prs prn N. pl *we*, i. 1, 7, ii. 12, 15, iii, 59, 3 4, iv. 50, 6, 51, 11, vi 54, 8 9, vii 86, 5; viii 48, 9 13 14, x 14, 6, 127, 4 [Av *vaem*, Go. *weis*, Eng *we*]
váy-as, n *force*, ii 33, 6; viii 48, 1 [*food, strength* vī *enjoy*].
vay-ā, f *offshoot*, ii 35, 8
vayúnā-vat, a *clear*, iv 51, 1 [vayúnā]
vayo-dhā́, m *bestower of strength*, viii 48, 15 [váyas *force* + dhā *bestowing*]
vár-i-man, n *expanse*, iii 59, 3 [vr *cover*].
vár-i-vas, n. *wide space*, vii 63, 6, *prosperity*, iv 50, 9 [*breadth, freedom*: vr *cover*]
varivo-vít-tara, cpv m *best finder of relief, best banisher of care*, viii 48, 1 [várivas + vid *find*]
vár-īyas, cpv a *wider*, ii. 12, 2 [urú *wide*]
Vár-una, m vii 49, 3 4; 61, 1. 4, 63, 1 6; 86, 2 3. 4. 6 8, x 14, 7 [Gk *οὐρανό-ς* 'heaven'; vr *cover, encompass*].
vár-na, m. *colour*, ii 12, 4 [*coating* vr *cover*]
várta-māna, pr pt Ā, with ā́ *rolling hither*, i 35, 2 [vrt *turn*].
várt-man, n. *track*, i 85, 3 [vrt *turn*]
várdh-ana, n *strengthening*, ii. 12, 14 [vrdh *increase*]
várdha-māna, pr. pt. Ā. *growing*, i 1, 8 [vrdh *grow*].
várvrt-āna, pr pt Ā. int *rolling about*, x 34, 1 [vrt *turn*].
vars-á, n *rain*, v. 83, 10 [vrs *rain*].

val-á, m *enclosure, cave*, iv 50, 5 [vr *cover*]
valgū-yá, den *honour*, iv 50, 7
vaś *desire*, II **vásti**, s 1 **váśmi**, ii. 33, 13, pl 1 **uśmasi**, i 154, 6
1 **vas** *shine*, VI P. **ucháti** pf pl. 2. **ūsa**, iv 51, 4 [Av. *usaiti* 'shines'].
2 **vas** *wear*, II. Ā **váste** [cp Gk. *ἕν-νυμι* = *Ϝέσνυμι*, AS *werian*, Eng. *wear*].
abhí-, cs *clothe*, i. 160, 2
3 **vas** *dwell*, I P **vásati** [AS *wesan* 'be', Eng. *was*, in Gk *ἄστυ* = *Ϝάστυ*].
prá- *go on journeys*, viii 29, 8
vas, enc prs prn. A *you*, i 85, 6, iv. 51, 10 11, D *to* or *for you*, i. 85, 6. 12, iv 51, 4, x 15, 4 6, G *of you*, ii 33, 13; x 34, 12 14 [Av *vō*, Lat. *vōs*]
vas-ati, f. *abode, nest*, x 127, 4 [vas *dwell*]
vas-ant-á, m. *spring*, x. 90, 6 [vas *shine*]
vás-āna, pr pt. Ā *clothing oneself in* (acc), ii 35, 9 [2 vas *wear*]
vás-istha, spv a *best*, m. name of a seer, vii 86, 5, pl a family of ancient seers, x 15, 8 [vas *shine*]
vás-u, n *wealth*, vi 54, 4, vii 103, 10; x 15, 7 [vas *shine*]
vasu-déya, n *granting of wealth*, ii 33, 7.
vásu-mant, a *laden with wealth*, vii. 71, 3 4
vásn-ya, a *for sale*, x 34, 3 [vasná, n. *price*, Gk *ὦνο-ς* = *Ϝῶσ-νο-ς* 'purchase price', Lat *vēnu-m* = *ves-num*]
vás-yas, acc. adv *for greater welfare*, viii. 48, 9 [cpv of vásu *good*]
vás-yāms, cpv a *wealthier*, viii 48, 6 [cpv of vas-u]
vah *carry, draw, drive*, I. **váha**, vii. 63, 2, s ao **ávāt**, x. 15, 12 [Lat *veh-ere*, Eng *weigh*]
ánu- *drive after*: pf. **anūhiré**, x. 15, 8.
ā́- *bring*, i 1, 2, 85, 6; vii 71, 3; x. 14, 4
ní- *bring* pf **ūhathur**, vii. 71, 5.
váh-ant, pr pt *carrying*, i 35, 5, *bearing*, ii 35, 9, *bringing*, vii 71, 2.
váh-ant-ī, pr. pt f *bringing*, ii. 35, 14.
váh-ni, m *driver*, i 160, 3 [vah *drive*].
vā *blow*, II P. **vā́ti** [Av *vaiti*, Gk. *ἄησι* = *ἄ-Ϝη-σι*; cf. Go. *waian*, German *wehen* 'blow']
prá- *blow forth*, v 83, 4
vā, enc. cj. or, iv 51, 4, x 15, 2 [Lat. ve].

vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vōx = vāc-s]

vā́j-a, m. fleetness, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vaj be strong]

vāja-yú, a. desirous of gain, ii. 35, 1

vāj-ín, a. ... v. 54, 4 [vāja]

vāṇá, m. music, i. 85, 10

vā́-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ventu-s, Gk. ἀήτη-ς]

vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6²; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3. 4

vā-má, n. wealth, vii. 71, 2 [vā = van win]

vāyav-yá, a. relating to the wind, aerial, x. 90, 8 [vāyú]

vā-yú, m. wind, x. 90, 13 [vā blow]

vā́r-ya, gdv. desirable, i. 35, 8 [vṛ choose]

vā́vaś-at, pr. pt. int. lowing, iv. 50, 5 [vāś low]

vāvṛdh-āná, pr. pt. Ā. having grown, x. 14, 3 [vṛdh grow]

vā́śī, f. axe, viii. 29, 3

vāsar-á, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἔαρ, Lith. vasara]

vā́s-tu, n. abode, i. 154, 6 [vas dwell; Gk. ϝαστυ]

vi, m. bird, i. 85, 7; viii. 29, 8; pl. N. váyas, x. 127, 4 [Av. vi-, Lat. avi-s]

vi-kramaṇ-a, n. wide stride, i. 154, 2; x. 15, 3

vi-cakramāṇá, pf. pt. Ā. having strode out, i. 154, 1 [kram stride]

vi-carṣaṇi, a. active, i. 35, 9

vij, pl. stake at play, ii. 12, 5

vi-tata, pp. extended, x. 129, 5 [tan stretch]

vi-taram, adv. far away, ii. 33, 2 [cpv. of prp. vi away]

vit-tá, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition]

1. vid know, II. P. vétti, pr. sb. know of (gen.), ii. 35, 2; ipv. viddhí, viii. 48, 8; pf. véda, viii. 29, 6; s. 2. véttha, x. 15, 13; 3. véda, x. 129, 6² 7²; pl. 1. vidmá, x. 15, 13 [Gk. οἶδα, ἴδμεν, AS. wāt, wē witon, Eng. I wot, Lat. vid-ēre 'see']

prá- know, x. 15, 13

2. vid find, VI. vindá, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a. ao.; v. 83, 10; viii. 48, 3

ánu- find out, ii. 12, 11; v. 11, 6.

ā-, s. ao. win hither, x. 15, 3

nis- find out, x. 129, 4

v. ā-átha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14

[vidh worship]

vi-dyút, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine]

vid-vā́ṃs, unrd. pf. pt. knowing, vi. 54, 1 [Gk. ϝειδώς]

vidh worship, VI. vidhá, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4

prati- pay worship to, vii. 63, 5

vidh-ánt, pr. pt. m. worshipper, ii. 35, 7.

vi-dhāna, n. task, iv. 51, 6 [dis-position: ví prp. + dhāna from dhā put]

vi-pṛ́cch-am, acc. inf. to ask, vii. 86, 3

vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion]

vi-bhāt-í, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine]

vi-bhī́daka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from ví-bhid split asunder, but the meaning here applied is obscure]

vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 3 [bhrāj shine; Av. brāzaiti 'beams', Gk. φλέγω 'flame']

vi-madhya, m. middle, iv. 51, 3

vi-rapśá, m. abundance, iv. 50, 3 [ví + rapś be full]

Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling]

virā-sā́h, a. overcoming men, i. 35, 6 [= vīra-sāh for vīra-sā́h]

vi-rúk-mant, m. shining weapon, i. 85, 3 [ruc shine]

vi-rūpa, a. having different colours, vii. 103, 6 [rūpá, n. form].

Vivás-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar]

víś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8

viś enter, VI. viśá

ā- enter, iv. 50, 10; viii. 48, 12. 15

ní- come home, go to rest, x. 34, 14; 168, 3; s. ao. avikṣmahi, x. 127, 4; cs. veśáya cause to rest, i. 35, 2

viś-páti, m. master of the house, x. 135, 1

víśva, prn. a. all, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; ...

9, vii 61, 1 5 7; 63, 1 6; x 15, 6, 90 3, 127 1, 168, 2
viśvá-tas, adv on every side, i 1, 4, viii 48 15 x 90, 1, in all directions, x 135 3
viśva-dānīm, adv always, iv 50, 8
viśvá-deva, a [Bv] belonging to all the gods, iv 50, 6
viśvá-psnya a laden with all food, vii 71, 4 [psnya from psā eat]
viśvá-rūpa a (Bv) omniform, i. 35, 4, ii 33 10, v 83, 5
viśva-śambhū, a beneficial to all, i 160, 1 4 [śam prosperity + bhū being for, conducing to]
viśvá-hā, adv always, ii 12, 15, viii 48, 14, -hā, id, i 160, 5, for ever, ii 35, 14
viśvāhā adv always, i 160, 3 [viśvā áhā all days]
viśve devā́s, m pl the all-gods, vii 49, 4, viii 48, 1
vis work III vívesti pf vivéśa, ii 35 12
vi-sita, pp unfastened, v. 83, 7 8 [vi + si bind]
vísu-na, a varied in form, viii 29, 1
visūcī, a f turned in various directions, ii 33 2 [f of visv-añc]
vi-ṣṭhā post (? x 168, 2
Viṣ-ṇu, m a solar deity, i 85, 7, 154, 1 2 3 5, x 15, 3 [vis be active].
vísv-añc, a turned in all directions, x 90 4
vi-sargá, m release, vii 103, 9 [ví + srj let go]
vi-sárjana, n creation, x 129, 6 [vi + srj let go]
vi-sṛṣṭi, f creation, x 129, 6 7 [vi + srj let go]
vi-srasas, ab inf from breaking, viii 48, 5 [vi + sras fall]
vi-hāyas, a mighty, viii 48, 11
vī guide, II véti, i 35, 9
úpa- come to (acc), v 11, 1
vī-rá, m hero, i 85, 1, ii 33, 1, 35, 4 [Av vīra, Lat vir, OI fer, Go wair, Lith vyra, 'man']
vīrá-vat-tama, spv a most abounding in heroes, i 1, 3
vīrá-vant, a possessed of heroes, iv 50, 6
vīrudh, f plant, ii 35, 8 [ví asunder + rudh grow]
vīr-yà, n heroic deed, i 154, 1 2,

1 vr cover, V vṛṇóti, vṛṇute
á-, int ipf á-varīvar contain, x 129, 1.
vi- unclose, it ao avran, iv 51, 2
2 vr choose, IX Ā vṛṇīte, ii 33, 13; v. 11, 4, x 127, 8.
vṛ́k-a, m wolf x 127, 6 [Gk λύκο-ς, Lat lupu-s, Lith vilka-s, Eng wolf].
vṛk-ī́, f she-wolf, x 127, 6
vṛktá-barhis, a (Bv.) whose sacrificial grass is spread, iii 59, 9 [vṛktá, pp of vṛj + barhis, q v]
vṛk-ṣá, m tree, v 83, 2, x 127 4, 135, 1 [vṛk simpler form of vraśc cut, fell]
vṛj twist, VII vṛnákti, vṛṅkté
pári- pass by, ii 33 14
vṛj-ána, n circle (= family, sons), vii. 61, 4 [enclosure = vṛj]
vṛṇāná, pr pt Ā choosing, v. 11, 4 [vṛ choose]
vṛt turn, I Ā vártate roll x 34, 9; cs vartáya turn, i 85, 9
á-, cs whirl hither, vii 71, 3.
nis-, cs roll out, x 135 5
prá-, cs. set rolling, x 135, 4
ánu prá- roll forth after,, x 135, 4
sám- be evolved, x 90, 14
ádhi sam- come upon, x 129, 4
Vṛ-trá, m name of a demon, i 85, 9; n foe (pl), viii 29, 4 [encompasser: vṛ cover]
vṛ-tvā́, gd, having covered, x 90, 1
vṛdh grow, I várdha, i 85, 7, ii 35, 11, cause to prosper, iv 50, 11, increase, pf vāvṛdhúr, x 14 3, cs vardháya strengthen, v 11, 3 5
vṛdh-é, dat inf to increase, i 85, 1
vṛṣ rain, I várṣa rain is ao ávarṣīs, v 83, 10.
abhí- rain upon, ao vii 103, 3.
vṛ́ṣan-vasu, a (Bv) of mighty wealth, iv 50, 10 [vṛ́ṣan bull]
vṛ́ṣ-an, m bull, i 85, 7 12, 154, 3 6, ii 33, 13, 35, 13, iv 50, 6, v 83, 6 (with áśva = stallion), vii 61, 5; 71, 6, stallion, vii. 71, 3 [Av arṣan, Gk. ἔρσην]
vṛṣa-bhá, m bull, i 160, 3, ii 12, 12, 33, 4 6-8 15, v 83, 1, vii 49, 1.
vṛṣa-lá, m beggar, x 34, 11 [little man].
vṛ́ṣa-vrāta, a (Bv) having mighty hosts, i 85, 4 [vṛ́ṣan bull, stallion]
vṛṣ-ṭi, f rain, v 83 6 [vṛṣ rain]
vṛ́ṣṇyā-vant, a mighty, v 83, 2 [vṛ́ṣ-

ved-ana, n possession, x 34, 4 [vid find, acquire]
vedh-ás, m disposer, iii. 59, 4 [vidh worship, be gracious]
ven long, I P vénati
ánu- seek the friendship of x 135, 1
vohṛ́, n. vehicle, vii 71, 4 [vah draw -tr, Av vastar 'draught animal' Lat vector]
vai, pcl, ii 33, 9. 10 [180]
Vairūpá, m son of Virūpa, x. 14, 5.
Vaivasvatá, m son of Vivasvant, x. 14, 1
vá śya, m man of the third caste, x 90, 12 [belonging to the settlement = viś].
vaiśvānara, a belonging to all men, epithet of Agni vii 49, 4 [viśvá-nara].
vy-akta, pp distinguished by (inst), x. 14, 9, palpable, x 127, 7 [ví + añj adorn].
vyac extend, III P vivyakti
sám- roll up, ipf ávivyak, vii 63, 1
vyath waver, I vyátha, vi 54 3
vyátha-māna, pr pt Ā. quaking, ii 12, 2
vyuṣṭ f daybreak, vii 71, 3 [ví + vas shine].
vy-oman, n heaven, iv 50, 4, x 14, 8, 129, 1 7 [ví + oman of doubtful etymology].
vraj-á, m pen, fold, iv. 51, 2 [vrj enclose].
vra-tá, n will, ordinance, iii 59, 2 3, v 83, 5, viii. 48, 9; service, vi 54, 9 [vr choose]
vrata-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise]
vrāta, m troop, host, x 34, 8. 12

Śaṃs praise, I śámsa, vii 61, 4 [Lat censeo]
śáms-ant, pr pt praising, ii 12, 14, iv 51, 7.
śatá, n hundred, ii 33 2, vii 103, 10 [Gk. ἑκατό-ν, Lat centum, Go hund]
śám-tama, spv a most beneficent, ii. 33, 2 13, x 15, 4 [śám, n healing]
śaphá-vant, a. having hoofs, v 83, 5.
śabála, a brindled, x. 14, 10
śám, n. healing, ii. 33, 13, comfort, v 11, 5, viii 48, 4; health, x 15, 4, prosperity, viii 86, 8²
Śámbara, m name of a demon, ii. 12, 11.
śáy-āna, pr pt Ā lying, ii 12, 11, vii. 103 2 [śī lie]
śarád, f. autumn, ii 12, 11; vii 61, 2; x 90, 6
śár-u, f arrow, ii 12, 10; vii 71, 1 [Go. hairu-s]
śárdh-ant, pr pt arrogant, ii 12, 10 [śrdh be defiant]
śár-man, n. shelter, i 85, 12, v 83, 5; x 129, 1 [Lith szarma-s 'helmet', OG helm 'helmet']
śáv-as, n power, v 11, 5 [śū swell]
śaśam-āná, pf pt Ā having prepared (the sacrifice), i 85, 12, ii 12, 14; strenuous, iv 51, 7 [śam toil]
śaśay-āná, pf. pt Ā lying, vii 103, 1 [śī lie]
śáś-vant, a ever repeating itself, many, ii. 12, 10, -vat, adv for ever, i 35, 5 [for sá + śvant, orig pt. of śū swell, Gk. ἁ-παντ-]
śāktá, m teacher, vii 103, 5 [śak be able]
śās order, II. śāsti, śāste.
ánu- instruct, vi 54, 1
abhí- guide to (acc), vi 54, 2
śík-van flame (?), ii 35, 4
śiks be helpful, pay obeisance, I śiksa, iii 59, 2 [ds of śak be able]
śikṣa-māṇa (pr pt Ā), m. learner, vii. 103, 5.
śiti pád, a. (Bv) white-footed, i 35, 5.
śithirá, a loose, n freedom, vii 71, 5 [Gk. καθαρό-ς 'free, pure']
śivá, a. kind, x 34, 2
śíśu, m child, ii 33, 13 [śū swell, cp. Gk κυέω].
śiśriy-āná, pf. pt. Ā abiding, v 11, 6 [śri resort]
śī-tá, a cold, x 34, 9 [old pp of śyā coagulate]
śīrṣ-án, n head, x 90, 14 [śir(a)s head + an, cp Gk κόρσ-η 'head']
śuk-rá, a shining, i 160, 3, bright, ii. 33, 9, iv. 51, 9, clear, ii 35, 4 [śuc be bright, Av. sux-ra 'flaming']
śúc-i, a bright, i. 160, 1, bright, ii 35, 8; iv 51, 2 9, v. 11, 1. 3, viii 29, 5, clear, vii 49, 2. 3, pure, ii 33, 13, 35, 3² [śuc shine]
śúbh, f. brilliance, = shining path (cog. acc), iv 51, 6
śubh-áya, Ā adorn oneself, i 85, 3
śubh-rá, a bright, i 35, 3, 85, 3, iv. 51, 6 [śubh adorn]
śumbh, adorn, I Ā śúmbhate.

śús-ka, a *dry*, vii 103, 2 [for sus-ka, Av *huš-ka*]
śús-ma, m. *vehemence*, ii 12, 1. 13, *impulse*, iv 50, 7, *force*, vii 61, 4 [śvas *blow*, *snort*]
śū-ra, m *hero*, i 85, 8 [Av *sūra* 'strong', Gk *a-κυρο-s* 'in-valid']
śūdrá, m *man of the servile caste*, x 90, 12
śūśuj-āna, pf pt A *trembling* (?), x 34, 6
śūs-á, a *inspiring*, i 154, 3 [śvas *breathe*]
śṛnv-ánt, pr pt *hearing*, vi. 54, 8 [śru *hear*]
śṛdh-yā́, f *arrogance*, ii 12, 10 [śṛdh *be arrogant*]
śṝ *crush*, IX śṛṇā́ti.
 sám- *be crushed* ps ao śā́ri, vi 54, 7
ścut *drip*, I ścóta, iv 50, 3
śyā-vá, a *dusky*, i. 35, 5 [OSl. *si-vŭ* 'grey'].
śyená, m. *eagle*, vii. 63, 5; m. *hawk*, x 127, 5
śrád *heart* only with dhā = *put faith in*, *believe in* (dat), ii 12, 5 [Lat *cord-*, Gk *καρδ ίη* 'heart']
śráv-as, n *fame*, i 160, 5; iii 59, 7 [śru *hear*, Gk *κλέϝos* 'fame', OSl *slovo* 'word']
śravas-yú, a *fame-seeking*, i 85, 8.
śri-tá, pp *reaching to* (lc), v 11, 3
śrī́, f *glory*, i 85, 2, iv 33, 3; x 127, 1
śru, V śṛṇóti, *hear*, ii 33, 4, x. 15, 5, pl 3 śṛṇvire = ps, x 168, 4
śru-tá, pp *heard*, *famous*, ii 33, 11 [śru *hear*, Gk *κλυ-τό-s* 'famous', Lat *in-clu-tu-s* 'famous']
śré-ṣṭha, spv a *best*, ii. 33, 3
śró-tra, n *ear*, x 90, 14 [śru *hear*].
śraus-ṭī, f *obedient mare*, viii, 48, 2 [śrus *hear*. extension of śru]
śva-ghn-in, m. *gambler*, ii. 12, 4
śván, m *dog*, x. 14, 10 11 [Av *span*, Gk *κύων*]
śva-śrū́, f *mother-in-law*, x 34, 3 [OSl *svekry*, *svekrŭve*]
śvity-áñc, a *whitish*, ii 33, 8 [śviti (akin to śvetá, Go. *hweits*, Eng *white*) + añc]

Ṣáṣ, nm *six*, x 14, 16 [Av *xšvaš*, Gk. *ἕξ*, Lat *sex*, OI *sē*, Go. *saihs*, Eng *six*]

Sá, dem prn N. s m *that*, *he*, i. 1, 2 4 9, 154, 5, 160, 2, ii 12, 1. 4 ... 13³, 35, 1. 4 5 8 10; iii 59, 2 8; iv 50, 5². 7 8, 51, 4, v 11, 2 6, 83, 5, vii 61, 1 2, 86, 6, x 14, 14, 34, 11; 90, 1. 5. 129, 7, *as such* = *thus*, ii. 12, 15; viii 48, 9 [Av. *hō*, Gk *ὁ*, Go *sa*]
sam-yánt, pr pt. *going together*, ii 12, 8 [sám + i *go*]
sam-rarāṇá, pf pt Ā *sharing gifts*, x. 15, 8 [sám + rā *give*]
sam-vatsará, m *year*, vii 103, 1 7. 9
sam-vid-āná, pr pt Ā *uniting*, *with* (inst), viii 48, 13, x 14, 4 [vid *find*].
sam-vṛ́j, a *conquering*, ii 12, 3
sákh-i, m *friend*, ii 35 12, vii 86, 4, viii 48, 4² 10, x 34, 2 5, 168, 3
sakh-yá, n *friendship*, viii 48, 2
sam-gámana, m *assembler*, x 14, 1
sac *accompany*, I Ā. sacate, i 1, 9, vii. 61, 5, *associate with*, viii 48, 10, *reach*, x 90, 16 [Gk *ἕπεται*, Lat *sequitur*, Lith *seku*]
sác-ā, adv prp *with* (lc), iv 50, 11 [sac *accompany*]
sájan-ya, a. *belonging to his own people*, iv 50, 9 [sa-jana, *kinsman*]
sa-jóṣas, a *acting in harmony with* (inst), viii 48, 15 [jóṣas, n *pleasure*]
sat, n *the existent*, x 129, 1 [pr. pt. of as *be*]
sát-pati, m *true* (?) *lord*, ii 33, 12
sat-yá, a *true*, i 1, 5. 6, ii 12, 15, x. 15, 9 10 [sat, n *truth* + ya]
satyá-dharman, a. (Bv) *whose ordinances are true*, x 34, 8
satyānṛtá, n Dv cd *truth and falsehood*, vii 49, 3 [satyá + ánṛta]
sad *sit down*, I P sī́dati, i 85, 7, *sit down on* (acc) a ao sadata, x 15, 11 [Lat *sīdo*]
 ā́- *seat oneself on* (acc), i 85, 6, *occupy*: pf sasāda, viii 29, 2.
 ní- *sit down*, pf (ní)sedur, iv 50, 3, inj sīdat, v 11, 2, *settle* pf s 2 sasáttha, viii. 48, 9
sád-as, n *seat*, iv 51, 8, viii 29, 9; *abode*, i 85, 2 6 7 [Gk *ἕδος*]
sádas-sadas, acc itv. cd. *on each seat*, x. 15, 11.
sá-dā, adv *always*, vii 61, 7, 63, 6, 71, 6, 86, 8
sa-dṛ́ś, a, f -ī, *alike*, iv 51, 6 [*having a similar appearance*]
sa-dyás, adv. *in one day*, iv. 51, 5, *at* ...

sadha-mā́da, m *joint revel*, x 14, 10 [*co-revelry*; sadha = sahá *together*]

sadhá-stha, n *gathering place*, i 154, 1. 3.

san *gain*, VIII P sanóti, vi 54, 5

sanaya, a *old*, iv 51, 4 [from sána, Gk ἕνο-ς, OI *sen*, Lith *sẽnas* 'old']

sánt, pr pt *being*, x 34, 9 [as *be*, Lat (*prae*) *sent-*]

sam-dŕ́ś, f *sight*, ii. 33, 1

saptá, nm *seven*, i 35, 8, ii 12, 3 12, x 90, 15[2] [Gk ἑπτά, Lat *septem*, Eng *seven*]

saptá-raśmi, a (Bv) *seven-reined*, ii 12, 12, *seven rayed*, iv 50, 4

saptāsya, a (Bv) *seven mouthed*, iv 50, 4, 51, 4 [sapta + āsya, n *mouth*]

sáp-ti, m. *racer*, i 85 1 6

sa-práthas, a (Bv) *renowned*, iii 59, 7 [*accompanied by* práthas, n *fame*]

sa-bā́dha, a *zealous*, vii 61, 6 [bādhá, m *stress*]

sabhā́, f *assembly hall*, x 34, 6 [OG *sippa* 'kinship', AS *sib*]

samá, a *level*, v 83, 7 [Av *hama* 'equal', Gk ὁμό-ς, Eng *same* cp Lat *simi-li s*]

sam-áda, f *battle*, ii 12, 8

sám-ana, n *festival*, x 168, 2 [*coming together*]

samanā́, adv *in the same way*, iv 51, 8[2] [inst , with shift of accent, from sámana *being together*]

samānā́, a , f. ī, *same*, ii 12, 8, iv 51, 9, vii 86, 3, *uniform*, vii 63, 2, *common*, ii 35, 3, vii 63, 3, 103 6

samānā́-tas, adv *from the same place*, iv 51, 8

sam-idh, f. *faggot*, x 90, 15 [sám + idh *kindle*]

samudrá-jyeṣṭha, a. (Bv) *having the ocean as their chief*, vii 49, 1 [samudrá, m *collection of waters* + jyeṣṭha, spv *chief*]

samudrā́rtha, a (Bv) *having the ocean as their goal*, vii 49, 2 [á tha, m *goal*]

sam-ŕ́dh, f *unison*, vii 103, 5 [sám + ṛdh *thrive*]

sám-pṛkta, pp *mixed with* (inst.), x 34, 7 [prc *mix*]

sam-pŕ́cas, ab inf *from mingling with* ii 35, 6 [prc *mix*]

sám-bhṛta, pp *collected*, x 90, 8 [bhṛ *bear*]

sam-rā́j, m *sovereign king*, viii 29, 9

sa-yúj, a *united with* (inst), x 168, 2

sa-rátham, adv *together*, *on the same car*, *with* (inst), v 11, 2, x 15, 10, 168, 2

sár-as, n *lake*, vii 103, 7 [sṛ *run*].

saras-ī́, f *lake* vii 103, 2

sárg-a, m *herd* iv 51, 8 [sṛj *let loose*]

sárt-ave, dat inf *to flow*, ii 12, 12 [sṛ *flow*]

sṛp *creep*, I P sárpati

ví- *slink off*, x 14 9

sarpir-āsuti, a (Bv *having melted butter as their draught*, viii 29, 9 [sarpis (from sṛp *run* = *melt*) + ā-suti *brew* from su *press*]

sárva, a *all*, vii 103, 5, x 14, 16, 90, 2, 129, 3 [Gk ὅλο-ς = ὁλ-ϝο-ς, Lat. *salvu-s* 'whole']

sárva-vīra, a *consisting entirely of sons*, iv 50, 10, x 15, 11

sarva-hút, a (Tp) *completely offering*, x. 90, 8 9 [hu-t hu *sacrifice* + determinative t]

sal-ilá, n *water*, x 129, 3, *sea*, vii 49, 1 [sal = sṛ *flow*]

Sav-i-tŕ́, m a solar god, i 35, 1–6 8–10, vii 63, 3, x 34, 8 13 [*Stimulator* from sū *stimulate*]

sas *sleep*, II. P sásti, iv 51, 3

sas-ánt, pr pt *sleeping*, iv 51, 5

sah *overcome*, I sáha; x 34, 9 [Gk ἔχω, ao ἔσ(ε)χ-ον]

sáh-as, n *might*, iv 50, 1, v 11, 6[2] [san *overcome*]

sa-hasra, nm *a thousand*, x 15, 10 [Gk. χίλιοι, Lesbian χέλλιοι from χέσλο]

sahásra-pād, a (Bv) *thousand-footed*, x. 90 1 [pad *foot*]

sahásra-bhṛṣṭi, a (Bv) *thousand-edged*, i 85, 9 [bhṛṣ-tí from bhṛṣ = hṛṣ *stick up*]

sahásra-śīrṣan, a *thousand-headed*, x. 34, 14

sahasra-sāvá, m *thousandfold Soma-pressing*, vii 103, 10 [sāvá, m *pressing* from su *press*]

sahasrākṣa, a (Bv) *thousand-eyed*, x 90, 1 [akṣá *eye* = ákṣi]

sa-hūti, f *joint praise*, ii 33, 4 [hūti *invocation* from hū *call*]

sā *bind* VI syáti

vi- *discharge*, i 85, 5

sā, dem prn N s f. *that*, iv 50, 11, vii. 86, 6, *as such* = so x 127, 4

sā́d-ana, n *seat*, x 135, 7 [sad *sit*]

sā́dhāraṇa, a *belonging jointly, common* vii 63, 1 [sa-ādhāraṇa *having the same support*]
sādh-ú, a *good*, x 14, 10
sādhu-yā́ adv *straightway*, v 11, 4
Sādh-yá, m pl *a group of divine beings*, x 90, 7 16
sān-as-i, a *bringing gain*, iii 59, 6 [san *gain*]
sān-u, n m *back* ii 35 12
sā́-man, n *chant*, viii 29, 10, x 90, 9, 135, 4.
sā́ya-ka, n *arrow*, ii 33, 10 [*suitable for hurling* si *hurl*]
sārameyá, m *son of Saramā*, x. 14, 10
sāśanānaśaná, n (Dv) *eating and non-eating things*, x 90, 4 [sa-aśana + anaśana].
siṃhá, m *lion*, v 83, 3
sic *pour*, VI. siñcá, i 85, 11 [OG *sīg-u* 'drip', Lettic *sik-u* 'fall' of water]
ni- *pour down*, v. 83, 8
sidh *repel*, I. P. sédhati.
ápa- *chase away*, i. 35, 10.
síndh-u, m *river*, i 35 8, ii. 12, 3 12, *Indus*, v 11, 5 [Av *hind u-s*]
sisvid-ānā́, pf pt Ā *sweating*, vii 103, 8 [svid *perspire* Eng *sweat*].
sīm, enc prn pcl *him* &c, i 160, 2
su *press*, V. sunóti, sunuté, V. 14, 13 [Av *hu*]
sú, adv *well*, ii 35, 2, v 83, 7; vii 86, 8 [Av *hu-*, OI. *su-*]
sú-krta, pp *well-made*, i 35, 11; 85, 9, *well prepared*, x. 15, 13, 34, 11
su-krátu, a (Bv) *very wise*, v 11, 2; vii 61, 2 [krátu *wisdom*]
sukratū-yā́, f *insight*, i 160, 4
su-kṣatrá, a. (Bv) *wielding fair sway*, iii 59, 4
su-kṣiti, f *safe dwelling*, ii 35, 15
su-ga, a. *easy to traverse*, i 35, 11, vii 63, 6
su-jánman, a (Bv) *producing fair creations*, i 160, 1
su-tá, pp *pressed*, viii 48, 7, x 15, 3.
sú-tasta, pp *well-fashioned*, ii. 35, 2 [taks *fashion*]
sutá-soma, (Bv) m *Soma presser*, ii. 12. 6
su-tára, a *easy to pass*, x 127, 6
su-dámsas, a (Bv) *wondrous*, i 85, 1 [dámsas *wonder*]
su-dákṣa, a (Bv) *most skilful*, v 11, 1

su-dā́nu, a *bountiful*, i 85. 10, vii. 61, 3
su-dúgha, a (Bv) *yielding good milk*, ii. 35, 7 [dúgha *milking* dugh = duh].
sú-dhita, pp *well established*, iv 50, 8 [dhita, pp of dhā *put*]
su-dr̥ś-tama, spv a *very proud*, i. 160, 2
su-nīthá, a (Bv.) *giving good guidance*, i 35, 7 10
sunv-ánt, pr pt *pressing Soma*, ii 12, 14 15, vi 54, 6 [su *press*]
su-pátha, n *fair path*, vii 63, 6
su-parná, a (Bv) *having beautiful wings*; m *bird*, i 35, 7
su-palāśá, a *fair-leaved*, x 135, 1
su-péśas, a (Bv) *well-adorned*, ii 35, 1 [péśas, n *ornament*]
su-praketá, a *conspicuous*, iv 50, 2 [praketá, m. *token*]
su-prajá, a (Bv) *having good offspring*, iv 50, 6 [prajā́]
su-prátīka, a (Bv) *lovely*, vii 61, 1 [*having a fair countenance* pratīka, n]
su-práṇīti, a (Bv.) *giving good guidance*, x 15 11
su-prapāṇa, a (Bv) *giving good drink*, n *good drinking place*, v. 83, 8
su-bhága, a *having a good share, opulent; genial*, vii 63, 1
su-bhu, a. *excellent*; ii 35, 7 [sú *well* + bhu *being*]
su-bhr̥ta, pp *well cherished*, iv 50, 7.
sú-makha, m *great warrior*, i 85, 4
su-matí, f. *good-will*, iii 59, 3 4, iv 50, 11; viii 48, 12, x 14, 6
su-mánas, a (Bv) *cheerful*, vii 86, 2 [Av *hu manah-* 'well-disposed', cp second part of *εὐ-μενης*]
sv-mīlīka, a (Bv) *very gracious*, i. 35, 10 [mr̥līká, n *mercy*]
su-medhas, a (Bv.) *having a good understanding, wise*, viii 48, 1
su-mná, n. *good-will*, ii 33, 1 6
sumnā-yú, a *kindly*, vii 71, 3.
su-rabhi, a *fragrant*, x 15, 12
surā, f *liquor*, vii 86, 6 [Av *hura*]
su-rétas, a (Bv) *abounding in seed*, i. 160, 3
su-vácas, a (Bv) *full of vigour*, v 11, 8.
su-vā́c, a (Bv) *eloquent*, vii 103, 5
suv-itá, n. *welfare*, v 11, 1 [su *well* + itá, pp. of i *go* opposite of duritá]

su-vidátra, a *bountiful*, x 14, 10, 15, 3 9

su-vīra, a (Bv) *having good champions* = *strong sons*, i 85, 12, ii. 12, 15, 33, 15, 35, 15, viii 48, 14

su-vīrya, n *host of good champions*, iv. 51, 10

su-vṛkti, f *song of praise*, ii 35, 15, vii 71, 6 [sú + ṛk-ti from arc *praise*, cp ṛc]

su-vṛjána, a (Bv) *having fair abodes*, x. 15, 2

su-śipra, a. (Bv.) *fair-lipped*, ii 12, 6, 33 5

su-śeva, a *most propitious*, iii. 59, 4. 5, viii 48 4

su-sakhi, m *good friend*, viii 48, 9 [sakhi *friend*]

su-stuti, f *eulogy*, ii 33, 8 [stutí *praise*]

su-ṣṭúbh, a *well-praising*, iv 50, 5 [stubh *praise*]

su-háva, a (Bv) *easy to invoke*, ii 33, 5 [háva *invocation*]

sū́, adv. *well*, v 83, 10 [= sú *well*]

sū-nára, a *bountiful*, viii 29, 1 [Av *hunara*]

sū-nú, m *son*, i 1, 9, 85, 1; viii 48, 4 [Av *hunu*, OG *sunu*, Lith *sūnu*, Eng *son*].

sūpāyaná, a (Bv) *giving easy access*, *easily accessible*, i 1, 9 [sú + upā́yana]

sū́r-a, m *sun*, vii. 63, 5 [svàr *light*].

sūrí, m *patron*, ii. 35, 6

sū́r-ya, m *sun*, i. 35, 7 9, 160, 1, ii 12, 7, 33, 1, vii 61 1, 63, 1 2 4, viii 29, 10; x 14, 12, 90, 13 [svàr *light*]

sṛ *flow*, III sísarti

úpa prá- *stretch forth to*, int. 3 s. sarsr-e, ii 35, 5

sṛj *emit*, VI sṛjáti [Av *herezaiti*]

áva- *discharge downward*, ii 12, 12, *cast off*, vii 86, 5

úpa- *send forth to* (acc), ii 35, 1

sṛp-rá, a *extensive*, iv 50, 2 [sṛp *creep*]

sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].

senā-nī́, m. *leader of an army*, *general*, x 34, 12

só-ma, m. *juice of the Soma plant*, i 85, 10, ii 12 14, iv 50, 10, vii 49, 4, viii. 48, 3 4[2] 7–15, x 14, 13, 34, 1, *Soma sacrifice*, vii. 103, 7 [su *press* Av *haoma*]

soma-pīthá, m. *Soma draught*, x. 15, 8 [pīthá from pā *drink*]

som-in, a *soma-pressing*, vii. 103, 8

som-yá, a *Soma-loving*, x 14, 6, 15, 1. 5 8

saumanas-á, n *good graces*, iii 59, 4; x 14, 6 [su-mánas]

skand *leap*, I P skándati, int. inj. kaniṣkan, vii 103, 4

skabhāya, den *prop*, *establish*, i 154, 1 [from skabh, IX skabhnāti]

skámbh-ana, n. *prop*, *support*, i 160, 4.

stan *thunder*, II P, cs stanáyati, *id.*, v 83, 7 8 [Gk στένω 'lament'].

stan-átha, m *thunder*, v 83, 3

stanáyant, pr pt. *thundering* v 83, 2; x 168 1

stanayi-tnú, m *thunder*, v 83 6

stabh or stambh *prop*, *support*, IX. stabhnā́ti, ii 12, 2

ví- *prop asunder*, pf. tastambha, iv 50, 1, vii 86, 1.

stáv-āna, pr pt. Ā = ps. *being praised*, ii 33, 11 [stu *praise*]

sthi-rá, a. *firm*, ii 33, 9. 14 [sthā *stand*].

stu *praise*, II stáuti, ii 33, 11, v 83, 1.

prá- *praise aloud*, i 154, 2

stu-tá, pp *praised*, ii 33, 12

stuv-ánt, pr pt. *praising*, iv 51, 7, vi. 54, 6.

ste-ná, m. *thief*, x 127, 6 [stā *be stealthy*].

sto-tṛ́, m. *praiser*, vi. 54, 9, vii 86, 4 [stu *praise*].

sto-ma, m *song of praise*, ii. 33, 5, vii. 86, 8, x. 127, 8 [stu *praise*]

stóma-tasta, a (Tp) *fashioned into* (= being the subject of) *praise*, x. 15, 9

strī́, f. *woman*, x 34, 11 [Av. *strī*]

sthā *stand*, I tiṣṭha, pf tasthur, i. 35, 5; rt ao s 3 ásthāt, i 35, 10; iv 51, 1, pl 3 ásthur, iv 51, 2 [Av. *hištaiti*, Gk ἵστημι, Lat *sisto*]

áti- *extend beyond*, x 90, 1

ádhi- *ascend*, x. 135, 3, *stand upon*, i. 35, 6

ápa- *start off*, viii 48, 11.

abhí- *overcome*, iv 50, 7

ā- *mount*, i 35, 4, *mount to* (acc.), i. 85, 7, *occupy*, ii 35, 9

úd- *arise*, v 11, 3

úpa- *approach*, rt ao asthita, x 127, 7

prá- *step forth*, x 14 14.
spáś, m *spy*, vii 61, 3 [Av *spas*, cp Lat *au-spex*, Gk σκώψ 'owl']
spr *win*, V. sprnóti.
nís- *rescue*, 1 t ao. 2. du spartam, vii 71, 5
sprh, cs sprháya *long for*, x 135, 2 [Av *sperezaite*]
sphúr *spurn*, VI sphurá, ii 12, 12, *spring*, x. 34, 9 [Av *sparaiti*, Gk σπαίρω 'quiver', Lat *sperno*, Lith *spiriu* 'kick', OG *spurnu* 'kick']
sma, enc pcl *just*, *indeed*, ii 12, 5 [180]
syá, dem. prn *that*, ii 33, 7 [OP *hya*, f *hyā*; OG f *siu*]
syand *flow*, I Ā syándate, v 83, 8.
syū́ma-gabhasti, a. (Bv) *drawn with thongs*, vii 71, 3 [syū́-man *band*; Gk ὑ-μήν 'sinew']
syoná, n *soft couch*, iv 51, 10
sriáma, m *disease*, viii 48, 5
sru *flow*, I. sráva, vii 49, 1 [Gk ῥέϝει 'flows']
svá, poss prn *own*, i 1, 8, ii. 35, 7, iv 50, 8, vii. 86, 2 6, x 14, 2 [Av *hva*, Gk σό-ς, ὅ-ς, Lat *suu-s*]
svá-tavas, a (Bv) *self strong*, i 85, 7
1 svadhā, f *funeral offering*, x. 14, 3 7, 15, 3 12–14
2 sva-dhā́, f *own power*, x 129, 2, *energy*, x 129, 5, *vital force*, ii 35, 7; *bliss*, i 154, 4 [svá *own* and dhā *put*; cp Gk ἔ-θο-ς 'custom']
svadhā́-vant, a. *self-dependent*, vii. 86, 4 8
sv-ápas, a (Bv.) *skilful*, i 85. 9 [sú + ápas '*doing good work*']
sváp-na, m *sleep*, vii 86, 6 [Gk. ὕπνο-ς, Lat *somnu-s*, Lith *sāpna-s*]
svayam-já, a *rising spontaneously*, vii 49, 2
sva-y-ám, ref prn *self*, ii 35, 14, *of their own accord*, iv 50, 8 [115 *a*]
svar, n *light*, *heaven*, ii 35 6, v 83, 4
sva-rā́j, m *sovereign ruler*, x 15, 14
sváru, m *sacrificial post*, iv 51, 2
svar-vid, m *finder of light*, viii 48, 15
svá-vant, a *bountiful*, i 35, 10 [*possessing property* svá, n]
svásr, f *sister*, vii. 71, 1, x. 127, 3 [Lat *soror*, OSl *sestra*, Go *swistar*, Eng *sister*]
sv-asti, f n *well-being*, i 1, 9, 35, 1, ii 33, 3, vii 71, 6, 86, 8, x 14, 11, pl *blessings*, vii 61, 7; 63, 6 [sú *well* + asti *being*]
svād-ú, a. *sweet*, viii 48, 1 [Gk ἡδύ-ς, Lat *suāvi-s*, Eng *sweet*]
sv-ādhī́, a (Bv) *stirring good thoughts*, viii 48, 1.
sv-ābhú, a *invigorating*, iv 50, 10
svā́hā, ij *hail*, as a sacrificial call, x 14, 3.
svid, enc emph. pcl, iv 51, 6, x 34, 10, 129, 5², 135, 5; 168, 3

Ha, enc emph pcl, i 85, 7, vii. 86, 3; x 14, 13, 90, 10 16, 129, 2 [later form of gha]
ha-tvā́, gd *having slain*, ii 12, 3 [han *strike*]
han *slay*, II hánti, i 85 9, ii 33, 15, *smite*, v 83, 2 9 I jighni *slay*, viii 29, 4, pf jaghāna, ii. 12, 10 11, ps hanyáte, iii 59, 2, ds jighāmsa, vii 86, 4
han-tŕ, m. *slayer*, ii 12 10
hár-as, n *wrath*, viii 48, 2 [*heat*, from hr *be hot* Gk θέρ-ος 'summer']
hár-i, m *bay steed*, i 35, 3 [Av *zairi*- 'yellowish', Lat *helu s*, Lith *zelu*, OG *gelo*]
hár-ita, a *yellow*, vii 103, 4 6. 10 [Av. *zairita* 'yellowish']
hári-aśva, a (Bv) *drawn by bay steeds*, viii 48, 10
háv-a, m *invocation*, x 15, 1 [hū *call*]
havana-śrút, a (Tp) *listening to invocations*, ii 33, 15 [hávana (from hū *call*) + śrú t *hearing* from śru *hear* with determinative t]
havir-ád, a (Tp) *eating the oblation*, x. 15, 10 [havis + ad]
havis-pā́, a *drinking the oblation*, x 15, 10 [havis + pā]
hav-is, n *oblation*, ii. 33 5, 35, 12, iii 59, 5, iv 50, 6, vi 54, 4, viii 48 12 13, x 14, 1 4 13 14, 15, 8. 11 12, 90, 6², 168, 4 [hu *sacrifice*]
háv-ī-man, n *invocation*, ii 33, 5 [hū *call*]
hav-ya, (gdv) n *what is to be offered*, *oblation*, iii 59, 1, vii 63, 5, 86, 2, x 14, 15, 15, 4 [hu *sacrifice*]
havya-vā́hana, m *carrier of oblations*, x 11, 4 [vāhana from vah *carry*]
havya-sū́d, a (Tp) *sweetening the oblation*, iv 50, 5 [sūd = svād *sweeten*]
hásta, m *hand*, ii 33, 7, vi 54, 10;

hásta-vant, a. *having hands*, x. 34, 9.
1. **hā** *leave*, III. P. jahā́ti.
 áva-, ps. hīyate, *be left behind*, x. 34, 5.
2. **hā** *go away*, III. Ā. jíhīte.
 ápa- *depart*, vii. 71, 1 : 3. s. sb. s. ao. hāsate, x. 127, 3.
 úd- *spring up*, v. 83, 4.
hí, cj. *for*, i. 35, 1 ; 154, 5 ; 160, 1 ; ii. 35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ; *since*, viii. 48, 9 ; x. 34, 11 ; *pray*, x. 14, 4.
hiṃs, *injure*, VII. hinásti *injure* ; **iṣ** ao. inj., x. 15, 6 [probably a ds. of han *strike*].
hi-tá, pp. *placed*, v. 11, 6 [later form of dhita from dhā *put* ; Gk. θετό-ς *set*].
hi-tvā́ya, gd. *leaving behind*, x. 14, 8 [1. hā *leave*].
himá, m. *winter*, ii. 33, 2 [Av. *zima*, OSl. *zima* 'winter' ; Gk. δύσ-χιμο-ς 'subject to bad storms', 'horrid'].
hiraṇ-yá, n. *gold ornament*, ii. 33, 9.
hiraṇya-dā́, a. (Tp.) *giver of gold*, ii. 35, 10.
híraṇya-pāṇi, a. (Bv.) *golden-handed*, i. 35, 9.
híraṇya-praüga, a. (Bv.) *having a golden pole*, i. 35, 5.
hiraṇyá-ya, a. *golden*, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.
híraṇya-rūpa, a. (Bv.) *having a golden form*, ii. 35, 10.
híraṇya-varṇa, a. (Bv.) *golden-coloured*, ii. 35, 9-11.
híraṇya-śamī, a. (Bv.) *having golden pins*, i. 35, 4.
híraṇya-saṃdṛś, a. (Bv.) *having a golden aspect*, ii. 35, 10.
híraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.
hiraṇyākṣá, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣá = akṣí *eye*].
hīḍ *be angry*, I. héḍa : pf. jihīḷa, x. 34, 2.
hī-ná, pp. *forsaken*, x. 34, 10 [hā *leave*].
hu *sacrifice*, *offer*, III. juhóti, iii. 59, 1 ; x. 14, 13-15.
 ā́- *offer*, iii. 59, 5.
hū *call*, I. Ā. hávate, ii. 12, 8. 9 ; 33, 5 ; VI. Ā. huvé, vii. 61, 6 ; 71, 1 ; x. 14, 5.
hṛ *be angry*, IX. Ā. hṛṇīte, ii. 33, 15 ; *with* (dat.), vii. 86, 3.
hṛ́d, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii. 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av. *zard*].
hṛ́d-aya, n. *heart*, x. 34, 9.
he-tí, f. *dart*, ii. 33, 14 [hi *impel*].
he-tú, m. *cause* : ab. hetós *for the sake of*, x. 34, 2 [*impulse* : hi *impel*].
hó-tṛ, m. *invoker*, i. 1, 1. 5 ; v. 11, 2 [hū *call*].
hotrā-víd, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk. χύ-τρα 'pot'].
hvā *call*, IV. hváya, i. 35, 1[4].
 ví- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.